



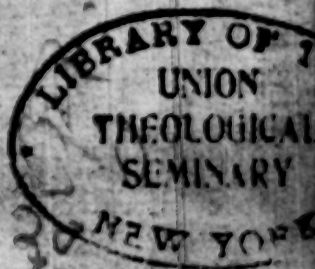
A BRIEFE AND  
LEARNED COMMENTARIE  
Vpon the REVELATION OF SAINT  
Iohn the Apostle and Euangelist, applyed vnto the history  
of the Catholicke and Christian Church.

*written in Latine by M. FRANCIS IVNIUS Doct̃or of Divinitie,  
and professor in the Vniuersitie of Heidelberge:*

And translated into English for the benefit of those that  
vnderstand not the Latine.

DEVT. 29.v.19.

*The things that are secret, let them remaine vnto the Lord our God: but  
the things that are revealed, are revealed for vs and for our child-  
dren for euer: that we may do all the words of this law.*



Imprinted at London by Richard Field for Robert Dexter, dwell-  
ling in Paules Church yard at the signe of the  
brassen serpent. 1692.

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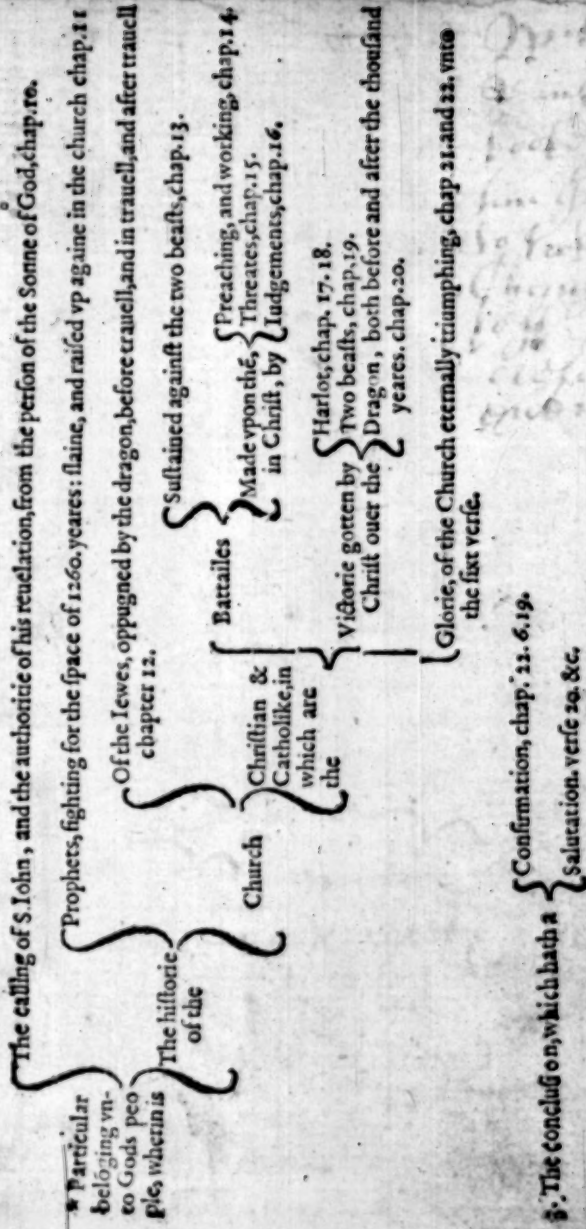
Thomas Glover  
his book

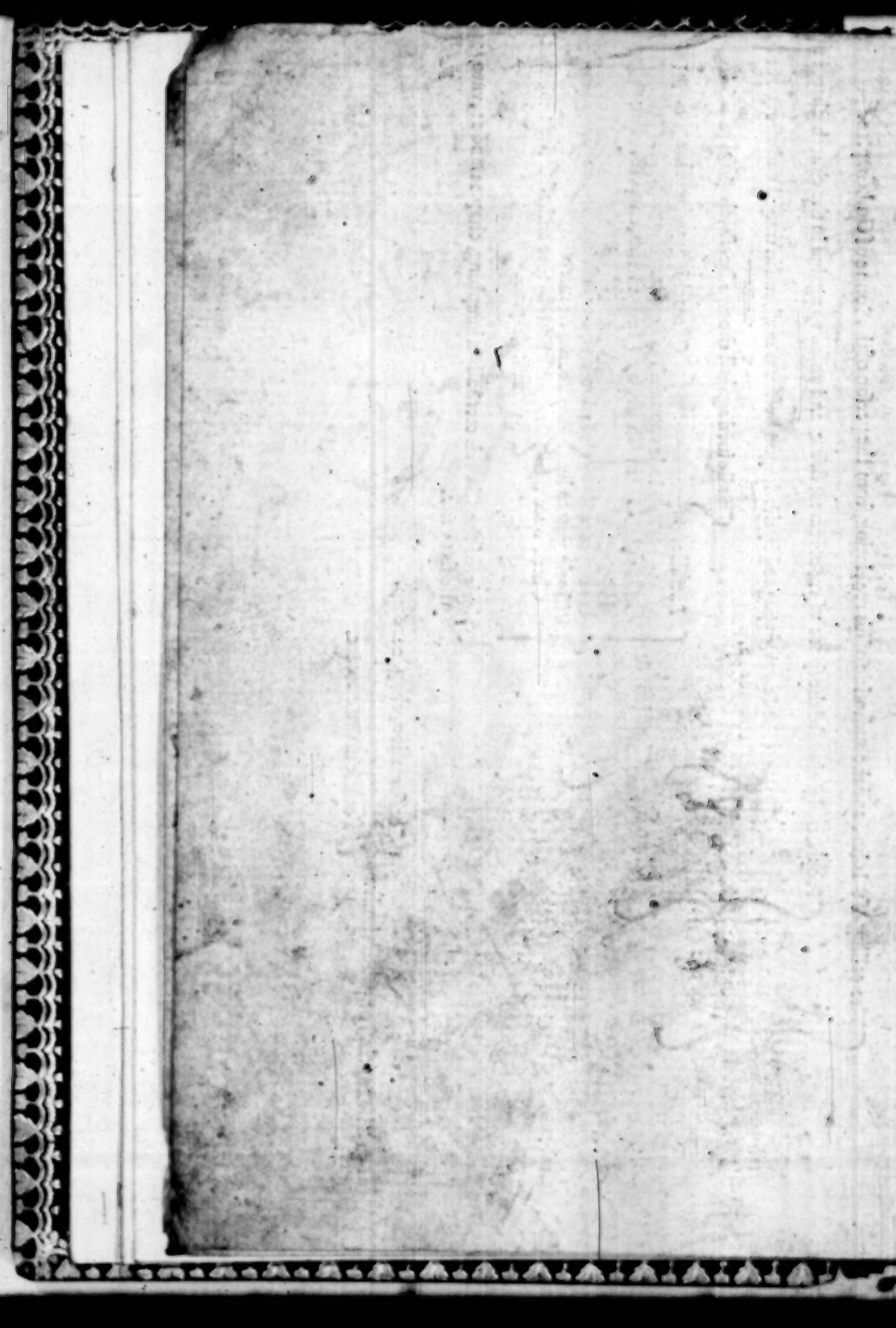
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My book of am. 1891









VNTO THE RIGHT  
NOBLE PERSONAGE OTHO  
GRINALDIVS, FRANCISCVS IVNIVS  
SENDETH GREETING.



Attire it selfe ( most noble Grinald ) hath taught the husbandmen that are skilfull in grafting, & inoculation, to fence the imps engrafted into the stocke, with clay, straw, mortar or lome mixt with chaffe vntill the plant haue got a iust strength, lest by anie iniurie of the wether it might receiue hurt.

The same thing hath God, the author of all wisdom & of euery good gift, of his exceeding mercie, towards all mankind, provided continually in y<sup>e</sup> husbandrie of his Church. For he hath both infused inwardly into his most excellent plants, that vital sap which is necessarie vnto continuance, or rather vnto eternitie, as those which are borne againe of his mightie word; & also by the couert of the same word, hath fenced those that are planted in Christ against the iniuries that outwardly might happen vnto them. In this manner was that auncient Church of the Iewes confirmed of old by the holy seruant of God Daniell a most faithfull Prophet, against the violence & fraud of tyrants and of false prophets that were to come: And so also this our Church since the first comming of Christ, remaining in expectation of his second and glorious appearance, hath euermore by all his good seruants, and especially by this most holy Apostle and Euangelist S. Iohn, the disciple whom Christ loued, bin preserved against like, or also greater tempests: strengthened

## THE AVTHORS EPISTLE.

with his owne forces, and covered as with certaine caues least by this perpetuall shower of incommodities, it should rot, or anie way drop through. For this Apostle, vndoubtedly inspired of God, hath both mightily defended the truth of the doctrine, and person of Christ, and the loue of the Church from the venomous teeth and bitings of heretickes by his Gospell, thereby adding an accomplishment vnto the other holy and diuine Gospels: and also hath in this booke of Revelation maintained the faith and patience of the saints, from the violent inuasions of most cruell enemies, and of most false hypocrites. This diuine and wholesome prouidence, most familiarly layd out vnto vs in this booke, Satan hath not ceased from the beginning to oppugne, that he might plucke the same (if it were possible) out of the mindes of the godly and elect. For as he hath striuen against the credit and authoritie of this booke verie much: so (when the authoritie thereof was established) he went about by all possible meanes to corrupt the sence and meaning of the Authour. What and howe mightie engines, howe cunning and daungerous vnderminings he hath employed to shake and ouerthrow the authority of this booke, many godly & learned men haue long since declared. He hath pretended the vncertaintie of the Author, the phrase, stile, and arguments, and hath abused the labour of some good men to bring this his purpose to passe. What is the Author vncertain of that booke which was committed vnto the custodie of seuen Churches, and those the most noble and renowned of all Asia, and preserved of them most religiously? It is a fable. For shall those Epistles which were written vnto the onely Church of Rome, of Corinth, and the like, be of certaine and constant authoritie from the testimonie of that one Church vnto which they were written, and shall the authority of that booke be called into question (if God will) which was written vnto seuen Churches? They that pretend incongruity of speech, verily shew them selues to be of rude and rustickall iudgement: who do not thinke that our speech, as much as may be, ought to be attempred vnto the heauenly lawes. They object strangeness of the stile, the publicatio of his own name, & the oft repetition of the  
same

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same things. O worthie rhetoricians! who wil not haue the stile to differ in a different matter. They thinke it agreeth with the modestie of S. Iohn to haue concealed his name: as if S. Iohn in this argument did not see it more materially, that by diuerse times expressing of his name, he should (as Daniell did of old time) commend the credit and authority of the booke vnto posteritie of time to come: then by suppressing his name to provide for this imaginarie modestie whereof they speake. Is it not as modestly done of S. Iohn, that he doth in expresse wordes professe him selfe the Author of this booke: as when in the last chapter of his Gospell, he doth by circumlocution describe him selfe? Verely in neither booke did he erre from modestie: but did in both of them, by addition of his name, confirme the credit and authoritie of his writing, necessarily & for the publicke good of the Church. That they thinke the same thing is often repeated, is partly false, and partly where any such repetition is, necessarie: which thing our interpretation shal declare. How necessarie this argument was in the Church of God, we declared in the verie entraunce: and no man will denie, that with cleane eys shal looke vnto the history of the Christian church. Wherefore, albeit the authoritie of this booke seemed not so great vnto some good and godly men in times past, yet can not their particular iudgement ouerthrow the publike credit thereof: but it is necessarie that the authoritie thereof should in the Catholicke Church be accompted entire, beleeued, professed, and preserved. As for the meaning and sence of the Author, what need many words? Here verely if any where else, that saying is true, how many heads, so many opinions. But this euill of ignorance, and dissenting in iudgement, is partly borne with vs from the darknesse and infirmitie of our nature: and partly increased or heaped vp by singularitie of affection: which inconuenience that common aduersarie of our saluation hath much increased, both by his owne practise, and by the indeuor of his ministers and instruments. Therefore the darknesse of that ignorance infused into our minds within, and scattered abroad without, hath for the most part affrayed good men, otherwise excelling in pietie, learning, vterance, art, and authoritie, from



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writing any thing in this argument, or at least from publishing the same. This modestie I commend; but I follow it not. Why so? wilt thou say; I will shew in few wordes what cause mooved both others to require it of me, & me to write of this argumēt. So shall I (as I hope) both approue mine enterprise vnto good men: & take away the suspitiō of immodestie. There were therefore some good persons that required this dutie at my hāds, for that (I will vse their owne words) they esteemed me to abound with good meanes to interpret this prophecie of the newe Testament, by reason of my continuall reading and diligent exercise in the old Testament. I as priuie vnto mine owne pouerty, excused my self, refused the worke, and denied it earnestly. But they replied, that this modestie was counterfaieted, appealed vnto their owne iudgements of me, and flatly charged me to do it of enuie. The importunitie of these men forced me much, especially when I considered, that both in conference with my friends, & in scholasticall disputations (which I oftentimes held in mine owne house) I knew that some things had bene vttered by me, and both noted and taken in writing by mine auditours without my priuie. Nowe, I see what happened in old time to the holy fathers, & what now adayes also vnto some good men. They of modestie withdrew and suppressed their meditations, words, & writings: but by that means they opened a large field vnto the impudencie and audaciousnesse of others. For when yet their corps was scarcely buried, writings, capfodies & comments were published in their names, as if they had bin authors of them, which either they neuer bred, or the other vnskilfully gathered, or impudently counterfaieted. A most vnworthie act, and to be repressed by reuenge of the Magistrat. I had rather once be immodest in the iudgement of these men, then beget anie immodest person, which should attribute vnto me his own inuentions and dreames. Of this exposition I will say nothing, save that I will acknowledge it to be mine owne, and that with mind not to boast my self: but to provide for afterwards, that no man ascribe vnto me that which him selfe hath fained. I promise to say the truth wherefoeuer by the grace of God I am able: and to be brief in all things: lest either I in writing, or good  
men



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men in reading, should be said to loose their time. If any thinke otherwise then I do, their libertie of iudgement shall for me remaine vnto them. For I do not, as a iudge, giue sentence vpon the worke of others : but as one that would furnish the same feast, bring in my dish amongst them.

This litle worke (most noble Grinald) I thought good to dedicate vnto you, for your owne sake, for the publike, and for my selfe. For your sake, that you may know and find, that I do with the consent of many good men, vnfaynedly reioyce in your behalfe, for that godly care wherewith you are wont to examine both the word and iudgements of God, of which this booke is as a most plentifull treasure. For the publike cause, that the same your most holy studie, which shortly (as I trust) shall be profitable to this country, to all Germanie, and to the church, may by this small light of my dedication be set in the sight of all men, and may be of glorie vnto God most gracious and mighty, of example vnto good men, and of ornament vnto your selfe. For mine owne sake, because I am bound hauing bene honoured of you to honor you againe, a man most honorable by your owne desert, and an ornament of your countrey of Germanie. Farewell. the 17. of March 1591.


*Christopher Emerson*

*The right Honorable*

*The* AVTHORS EPISTLE



# AN ADMONITION VNTO THE READER.

East the shortnesse of this Commentarie (gentle Reader) and thereby perhaps the hardnesse of the same, might either hinder or discourage thee in the reading thereof, I thought good to admonish thee of these few things. First, the meaning of the Author was not to write any large or full volume at this time, but briefly, yet exactly, to set downe the method and order, & as it were the frames of this Prophecie: and so to distribute the same into diuerse branches and members, that all confusion auoyded, thou mightest distinctly see to what part of the storie of the Church, and to what point of time euerie thing is to be referred. As for the matters contained herein, he thought it sufficient in few words to note and interpret the same. Notwithstāding my hope is, thou shalt find so much expressed briefly, as may in good part satisfie thy desire, and giue thee occasion to consider further of the particulars them selues, when thou shalt see the sence and meaning of them for thy direction. Many I know haue written more largely of this booke, whose labours are not to be contēned. Here breuity was sought, that all things, that all things being in a maner at once set before thine eye,

## TO THE READER.

eye, thou mightest both more easily comprehend that which is sayd, and better imprint it in thy memory. If thou shalt here find any thing different from the iudgement of others, let it not offend thee: considering that in mysteries of this sort, it hath alwayes bene free for men of learning, and excelling in gifts, without either disgrace to those that went before them, or preiudice to them that follow after them, to deliuer that which they haue receined, and to commend the same vnto the iudgement of the Church. Now that thy labour may be with more ease, and with greater frute and delight; reade not the commentarie alone, but with present view and consideration of that part of the text wherunto it doth appertaine: for which cause thou shalt finde the text and the commentarie belonging vnto it, alwayes printed vpon the same page. As for certaine words of Art which could not be auoyded, and some other vnmouted speech, they shall I trust nothing hinder thy proceeding, because that which is obscure in them at the first sight, will by that which followeth be made light-some and plaine vnto thee. It shall also be profitable for thee, when thou art entred into the reading of this little worke, not to suffer thy selfe to be distracted or carried away by wearinesse or vconstancie, vntill thou haue seene the end of the booke: that comparing all things together, thou mayest make accompt of thy labour and profiting herein: both for the truth of the matter propounded, and for thine vse and frute by the same. Also it shall not repent thee, if not attaining to vnderstand all things at the first reading, thou shalt for the excellencie of the matter, which alwayes bringeth some difficultie with it, not refuse

## TO THE READER.

to repeat it the second, and if need require the third time. The often noting of the particular Chapters and verses is more certainly to direct thee to that, the knowledge or remembrance whereof is necessarie unto the present place, for thy further instruction. For the Tables I haue contracted them as I thought might be more commodious for thee. Vnto this commentarie of Iunius is added the briefe notes of Beza and others in a diuerse character, and that in the margent of the text, whereunto thou art directed by the letters of the alphabet: as vnto the commentarie by arithmeticall figures. For the translation of the text, I haue in a manner wholly vsed that which is most common and in euery mans hand: onely for plainnesse sake and more euidentie, I haue in some few places, framed the same vnto that later edition of the Latine, which as I thought, did more nearely approach vnto the originall Greeke copie. Thus commending thy studies vnto the direction of Gods most holy spirit, I bid thee farewell in the Lord Iesus. The 5. of Februarie, 1591.

*Thomas Blount*  
*his*  
*William Brouncker*  
*John*  
*April 1658*

*The order of time whereunto the contents  
of this booke are to be referred.*

The  
years  
of  
Christ.

**T**He dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fieth, and hideth her selfe, whilest Christ was yet vpon the earth.

The dragon persecuteth Christ ascending into heauen, he fighteth and is throwne downe: and after persecuteth the Church of the Iewes.

The Church of the Iewes is receaued into the wildernesse, for three yeares and an halfe.

When the Church of the Iewes was ouerthrowne, the dragon inuaded the Catholique Church, all this is in the 12. chap.

The dragon is bound for 1000. yeares chap. 20.

The dragon raiseth vp the beast with seven heads, and the beast with two heads, which make hauocke of the Church Catholique and her Prophets for 1260. yeares after the Passion of Christ. chap. 13. and. 14.

The seven Churches are admonished of things present, somewhat before the end of Domitian his raigne, and are forewarned of the persecution to come vnder Traiane for ten yeares. chap. 2. and. 3.

God by word and signes prouoketh the world, and sealeth the godly chap. 6. and. 7.

He sheweth forth exemplars of his wrath vpon all creatures, mā kind excepted chap. 8.

The dragon is let loose after 1000. yeares, and Gregorie the viij. being Pope, rageth against Henry the third, the Emperour. chap. 20.

The dragon vexeth the world. 150. yeares, vnto Gregorie the ix. who writ the Decretals, and most cruelly persecuted the Emperour Fridericke the 2.

The dragon by both the beasts persecuteth the Church, & putteth the godlie to death chap. 9.

The dragon killeth the Prophets after. 1260. yeares, when Boniface the viij. was Pope, who was the authour of the vi. booke of the Decretals: he excommunicated Philip the French king.

Boniface celebrateth his first Iubiley.

About this time was a great earthquake, which ouerthrew many houses in Rome.

Prophecie ceaseth for three yeares & half, vntill Benedict the 2. succeeded after Boniface viij. Prophecie is reuiued. chap. 11.

The dragon and the two beasts oppugne Prophecie. chap. 13.

Christ defendeth his Church in word and deede. chap. 14. With threats and Iarnes. chap. 15. With singular iudgements. chap. 16.

Christ giueth his Church victorie over the harlot. chap. 17. & 18. Over the two beasts. chap. 19. Over the dragon and death. chap. 20.

The Church is fullie glorified in heauen with eternall glorie, in Christ Iesus. chap. 21. and 22.

1. & 6

34.

67.

70.

97.

1073

1217

1295

1300

1305

1305



# *A Table containing the summe of this booke in three parts.*

1. The exordium, in which are these three, { The inscription of the booke, chap. 1. vers. 1. 2. 3.

{ The calling of Iohn, and the authoritie of this Reuelation, vers. 8. 18.

Diuision of the whole into things present and things to come, chap. 1. vers. 19. 20.

2. The argument or contentures, in which is a

{ Present, written for instruction vnto the Churches that were

{ Epheſus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Chapter 2.

{ Chapter 3.

Narration of things

{ To come

{ The calling of Iohn, & the authoritie of this reuelation confirmed from the person of him that calleth, God the Father, chap. 4. and God the Sonne, chap. 5.

{ Foretelling & foreſignifying of the miſeries that ſhould come vpon the world, chap. 6.

{ The workes of Deliueraunce of the elect, who are ſealed with the ſcale of God before the vials prefigured ſhould be executed, chap. 7.

{ Execution of Gods iudgements vpon Other creatures, chap. 8. Man-kind, by tribulation and ſlaughters, chap. 9.

Particular. As in the ſecond Table. \*



**¶ I HAVE NOT THOUGHT GOOD TO PUT**  
forth any such thing as yet, vpon the Reuelation, as I haue vpon  
the former bookes: notwithstanding I liked well to set downe in the meane sea-  
son that, that I wrote a fewe yeeres since, concerning the authoritie of this  
booke. And this is it.

**B**ecause some men haue of long time doubted of the authoritie of this booke, I will in  
fewe wordes confute those argumentes, which are commonly brought to this pur-  
pose, and after shewe mine owne opinion, and what I thinke. And I will recite the ar-  
gumentes in such order, as Erasmus hath paynfully and diligently gathered them toge-  
ther: whose iudgements seemeth to mee so uncertaine in this point (as it is also in many  
other) that no man can readily tell what opinion he was of, save that after much a doe,  
he seemeth to bende this way, that hee was of opinion, that this booke is of some authori-  
tie, though not of so good as the rest of the bookes are which we receive without any gaine-  
saying. Therefore let vs heare what hee sayth. Hierome witnesseth, sayth he, that the  
Grecians in his time did not receive the Reuelation. Dorotheus Bysshope of Tyrus, and  
a Martyr, in his abridgements of times recordeth that John wrote his Gospell in the  
Isle of Patmos, but maketh no mention of this booke. Athanasius a Grecian in his  
catalogue doeth not say that this is Johns worke. Dionysius of Alexandria, as Eusebius  
reporteth his wordes, in the sixteenth booke of his Ecclesiasticall historie, thinketh that  
this booke was written of some other John, who was a godly man. Eusebius him selfe  
so citeth this booke in diuers places of his historie, that hee doeth not flatly vouch it to  
be Johns: but altogether one Caius that was a good Christian in the fourth booke of his  
historie, who sayeth it was written of one Cerinthus an heretike. Let this bee the  
first argument which I answer in this sort. If we weigh the reasons that moued those  
men to reiect this booke, then wee shall see howe vndesirably they did it. Again as  
some did reiect it, so did the most parte receive it: in so much that Epiphanius recko-  
neth them amongst heretikes that did reiect it: as for Iustine the philosopher, and Irene  
Bysshope of Lyons which were both martyrs, and did not onely allowe it, but also wrote  
commentaries vpon it, I will not speake of them. As for that that is alledged of Doro-  
theus, it is to no great purpose, for that he is thought to reiect it, because hee spake not  
of it. As touching Athanasius, Erasmus him selfe witnesseth that it is doubtfull whe-  
ther that worke be his or no. Concerning Dionysius wee will weigh by and by what hee  
sayeth, when wee come to consider of his reasons. As for Caius (what man so ever hee  
was) hee is easily to be refuted euen by Dionysius his wordes in the third booke of the Ec-  
clesiasticall historie. As for Eusebius I make no account of him, for there are none lear-  
ned, but finde want of iudgement in him. Nowe let vs come to the other argument.  
Hierome writeth (sayth he) that certaine very well learned men found great fault and  
spake sharply against the whole matter of this booke, as though there were nothing in  
it worthe the grauitie of an Apostle, but onely a common historie of things shadowed  
with certaine darke figures and hard kinde of speeches. And moreover that in the ve-  
ry sentences them selues there was nothing that becommeth the grauitie of an Apostle.  
Which I answer in this sort: What learned men so ever these were, they are greatly  
to be blamed, in that they durst be so bolde to speake euill of that booke, which no doubt  
is very short, if those things be excepted, which are translated worde for worde out of  
the Prophetes. Basil, Gregorie, Cyril, Epiphanius, Irene, Hippolitus, as Arius wit-  
nesseth, were not of this iudgement, which thought not onely as Dionysius of Alexan-  
dria did, that some godly man wrote this booke, but also plainly vouched it to be Iohn  
the Apostle, which no doubt they would neuer haue done, if they had found no reason

blance of the grauitie of an Apostle in it. And whether of these shall I count for the better learned? whether these men, which haue given records both of their singular godlinesse, and excellent learning by publishing many workes, or those men rather, whose onely names are scarcely heard of: and the reasons they vse, giue sufficient proofe howe learned they were? They say there appeared no grauitie in this writer, and yet he hath taken euery whit almost worde for worde out of the Prophets: they say he hath put downe a common historie. But howe can that be, seeing (a fewe things onely except) he maketh no relation of things past, but foretelleth things to come? And therefore they doe not onely not speake that, that is truth, but not so much as any piece or resemblance of truth.

Nowe let vs come to the third argument: Hee is very curious (sayth one) in setting downe his owne name, as though he should indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of him selfe: for in his Gospell where he entreateth a great deale more modest matters, then these are, he neuer nameth himselfe, but onely pointeth it out by some such markes as these, the disciple whome Iesus loued. And Paul when he is enforced to speake of his Revelations, setteth out the matter vnder an other mans person. And yet this man, while he describeth the secreete conference which he had with Angels, hath neuer done with these kinde of wordes, I Iohn. This reason moued Dionysius of Alexandria to thinke, that some other man wrote this booke. But what weake, and slender coniectures are these? little did these good men consider, that it was one thing to write an historie, and an other to set downe a prophesie: for the truth of an historie hangeth not so much vpon the credite of the writer, as vpon other circumstances, but a prophesie: because it foretelleth things to come, standeth vpon the authoritie of him that reueileth it, and he that preacheth it, so that it is of necessitie to giue vs to vnderstande, both from whence that forewarning came, and who reueiled it, and who wrote it. Wherevpon we see, that not onely in the beginning of prophesies, but also almost in euery wisdom, there is nothing so curiously set downe as the Name of God who speaketh it, and the name of the Prophet who wrote it. Take for example, onely the Prophet Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to doe, that hee might not seeme to seeke lurking corners to hide him selfe in as the false prophess did. And what? doe we not finde from the sixteenth Chapter of Daniel, that almost in euery verse hee repeateth his owne name, and sayth, I Daniel? And howe oft doeth Esay repeat these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospell. I graunt: for he wrote an historie, wherein that befell him, which befell to most other of the disciples: for hee was occasioned to speake many things of him selfe. Nay, Paul also did not so: In deede hee did not so in any place where he handled not his visions purposity, but whensoever hee voucheth the excellencie of his ministerie, howe boldly and howe magnificently doeth hee call him selfe that Paul which was appoynted to bee an Apostle, not of men, nor by men, but by Iesus Christ? And howe? when hee reporteth those his great combates, doeth hee take vpon him anothers man person? Nay let vs goe further: Iohns name is not to bee found (vnlesse I be deceued in my reckoning) aboue five times in all this worke: and these wordes (I Iohn) but onely thrise, to wit, chap. 1. verse 9. and yet with an explication added to it, which may suffice abundantly to put away all suspicion of pride: and againe chap. 21. verse 2. and chap. 22. verse 8. in both which places hee reporteth onely simply what he sawe, to the ende, that no man might doubt of the truth of his prophesie. Therefore, to make an ende of this reason in fewe wordes, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and as in deede very slanderous: nay, I may say more, and say true-ly (without any malice to any as the Lorde is witness) that this was too vnadvisedly spoken.

spoken, where hee sayeth, that the Euangelist is as curious in his often repeating of, I Iohn, as if he had bene writing an obligation, and no booke.

Nowe to the fourth Argument: In all the Greeke copies that I haue seene, saith he, it was not intituled the Reuelation of Iohn the Euangelist, but, of Iohn the diuine, which is sufficient to proue it was Iohn the Euangelist: for all that are learned knowe that he was by excellencie, and by a prerogative as it were, called by this name The Diuine, of all the olde writers, because neuer man wrote so plainly and diuinely of the diuinitie of Christ as he did. As for the other Iohn, who I thinke was a counsellor, was not called by this excellent name Diuine, but an Elder.

Nowe for the vniuersity of his stile, and speech, which that Dionysius of Alexandria proueth by three reasons as Nicephorus recordeth, Eccle. lib. 6. cap. 23. first by the whole course and nature of his wordes, secondly, that whereas the Gospell and Catholike Epistle of Iohn, agree in very many pointes, this booke hath not one worke like. Lastly, because Iohn had an excellent gift of speech, but this man is very clownish, barbarous, and tripped oft in his language. To the first I answer, that in so diuers a matter, it is no maruail, to see so diuers a kinde of stile: for in the historie of the Gospell, and in the Epistles, though he speake as he was moued by the holy Ghost, yet he speake what his minde led him: and here he is but the writer of such things as hee heard and were deliuered him: In the other he somewhat maketh report of the historie, and sometime teacheth, but in this he speaketh of things to come, and in such order of wordes as he is appointed: And shall we maruail then that hee useth not one selfe same kinde of sentences? Nay, what writer was there euer that was tied so short? are not many things deliuered to him in the very wordes of the olde Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other speake withall, by the direction of the selfe same Spirit, which speake the selfe same in them in olde time? And therefore it is no maruail that he useth not so refined a kinde of speech, as happily they would desire, seeing he straueth neither in speache, nor in character, from the Prophets which wrote in the Hebrew tongue: and therefore there is lesse cause of suspicion that it should be any counterfeite worke slyly crept into the Church.

Nowe remaineth the last Argument, which seemeth to charge him that hee fawoureth the heresie of the Chilistest, whereupon diuers thought that Cerinthus made this booke and fathered it upon some of the Apostles. But for mine owne part, though I graunt that the Chilistest haue abused many testimonies out of this booke, yet I can not yeelde to that, and thinke that some heretikes should make it, vlesse some man be able to shewe mee, that those places can not slyly be taken in any other sense: or els what booke is there, that we may receiue? And that those places are otherwise to be taken, diuers learned men haue shewed long agoe: so that the like hath befallen this booke as did to the Epistle to the Hebrewes, which some man reuolued very obstinately, because it seemed to make for the Nouatians: where as in deede they ought rather to haue accused their owne ignorance. Moreover, seeing Cerinthus had many other bad and wicked opinions, as that, hee denied that God made the worlde, and laugheth that Christ was borne of Marie, and Ioseph, as all other men are borne, and maketh Christ, and Iesus two distinct persons: howe cometh it to passe that hee sprinkled none of this foule holy water amongst the rest in this booke? But he was so farre from so doing, that contrariwise there may be diuers arguments taken out of this booke against those errors: so that it may appeare by this one reason, that Cerinthus was not the authour of this booke. And againe, where as hee speaketh of the thousand yeeres, hee mentioeneth no one sort of those things, which Cerinthus so impudently chattered of. For where is there any mention of that roote which Cerinthus talketh of? where is that eating? drinking? where are those marriages and pastimes? where are the sacrifices and holy dayes

which should be kept at Hierusalem? Therefore this is a vaine and a foolish argument. And seeing these things are so, though I would not stuffily stand in contention for the authors name, yet I rather iudge it to be Iohn the Apostle, then any other man: For besides that it appeareth to be very ancient, and the learnedst and the goddest of the olde Fathers doubt not, but it was Iohns.

These coniectures also leade me to thinke so: for that I finde none of those dayes to whom either prophecies so full of maiestie, or so honourable a name of a diuine, may be ascribed: and moreover, that it saucureth of the worthinesse and excellencie of an Apostle, to write to the Churches of Asia, and not to one Church: Lastly, because these things which are here spoken of Patmos, agree wholly with that which the olde Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speech it selfe, I would thinke it to be no mans sooner then Marke, who was also called Iohn: hee is so like not onely in wordes, but also in diuers kindes of speech, to the Gospell of Saint Marke, in so much that these two bookes haue almost one kinde of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to me, yet notwithstanding, seeing there appeareth in all partes of it a great maiestie of the spirit of propheticie, and the very steppes and sentences, yea and the wordes of the olde Prophets, seeing there are to be found in it manifest and mightie testimonies, both of the Diuinitie of Christ, and also of our redemption: And last of all, seeing that part of these things are most manifestly come to passe, which were foretolde by him, as these things which hee spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth upon seven hilles, I am perswaded and thinke that the holy Ghosts meaning was to heape vp together, in this most precious booke, all such things, as by the forewarning of the olde Prophets remained to be fulfilled after the coming of Christ: and added also a fewe things, as hee thought expedient for vs, I graunt they are very darke, but that is no strange thing in the Prophets writings, as especially in Ezechiels. But this is our fault, because we take not diligent heede to things, but ouerslip these iudgements of Gods prouidence, which daily are to be seene in his governing of the Church, by hauing our hearts too much set upon our owne private affaires. To be short, the Lorde knoweth what, and howe farre it is expedient for vs to knowe, and therefore in times past, he so disposed the light of his Prophett, as for his infinite wisdoms he sawe it would bee profitable for his Church. And therefore godly men haue to searche and waile in these mysteries with feare and reuerence, so farre forth, as lawfull.

ly and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they knowe them, or knowe them not, rather then as many doe, either mocke at them, or defile them with their fantasticall commentaries.

(.)

THE

# THE REVELATION OF SAINT IOHN THE APOSTLE

and Euangelist, with a briefe and learned commentarie, written by

Franc. Iunius, &c.

## CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 and by, that is the beginning and ending: 12 Then the mysteries of the seven canalestickes and starres 20 is expounded.



THE REVELATION OF IESVS CHRIST, which God gaue vnto him, that he might declare vnto his seruants the things which must shortly be done: which he sent, and signified by his Angel

vnto his seruant Iohn;

2 Who testified the word of God, and the witness of Iesus Christ, and all things that he saw.

3 Blessed is he that readeth, and blessed are they that heare the words of this propheticke, and obserue those things which are written therein: for the time appointed is at hand.

whole prophesie of this booke. The inscription is double, general and particular. The generall containeth the kind of prophesie, the author, and manner, instruments, and manner of communicating the same, in the first verse, the most religious faithfulness of the Apostle, as a publicke witness. And the use of communicating the same, taken from the promise of God, from the circumstance of the time, verse, 3.

Berz & others  
in An opening of  
secret and hidden  
things.

Which the  
Some opened  
is out of his  
others before by  
Angels.

P. IUNII

1 This chapter  
hath two principal  
parts, the  
title, which is  
deducted in  
an exordium  
a narration  
before the



Exod. 3. 14.

Psal. 89. 12.

*By these three  
times, Is. IV as  
Shalbe, u signifi-  
ed the word le-  
houah, which is  
the proper name  
of God.*

*d. These are the seven spirits, which are afterward chap. 5. ver. 6. called  
the hornes and eyes of the Lambe, and are now made as a gard waiting vpo God.*

2 This is the particular or singular inscription, wherein saluation is writ-  
ten vnto certaine Churches by name, which represent the Church Catho-  
like: and the certaintie and truth of the same is declared, from the author  
therof, vnto the 8. ver. 3 That is, from God the Father eternal, immortal,  
immutable, whose vnchangeablenes S. Iohn declareth by a forme of speech  
which is vndeclined. For there is no incongruitie in this place, where, of ne-  
cessitie the words must be attempered vnto the mysteries, & not the myste-  
ries corrupted or impaired by the words. 4 That is, from the holy Ghost,  
which proceedeth from the Father and the Sonne. This Spirit is one in per-  
son according to his subsistencie; but in communication of his vertue, & in  
demonstration of his diuine works in those seuen Churches, doth so perfectly  
manifest himselfe, as if there were so many Spirits, euerie one perfectly wor-  
king in his owne Church. Wherefore after chap. 5. 6. they are called the seuen  
hornes and seuen eyes of the Lambe, as much to say, as his most absolute  
power & wisdome: & chap. 3. 1. Christ is said to haue those seuen Spirits of  
God: & cha. 4. 5. it is said, that seuen lamps do burne before his throne, which  
also are those seuen Spirits of God. That this place ought to be so vnder-  
stood, it is thus proued. For first grace and peace is asked by prayer of this  
Spirit, which is a diuine worke, & an action incommunicable in respect of the  
most high Deitie. Secondly he is placed between the Farther and the Sonne,  
as set in the same degree of dignitie and operation with them. Besides he is  
before the throne as of the same substance with the Father & the Sonne: as  
the seuen eyes, & seuen hornes of the Lamb. Moreover these Spirits are neuer  
said to adore God, as all other things are. Finally, this is that power whereby  
the Lambe opened the booke, and loosed the seuen seales thereof: when  
none could be found amongst all creatures by whom the booke might be o-  
pened cha. 5. Of these things long agoe M. Iohn Luide of Oxford wrote lea-  
nedly vnto me. Now the holy Ghost is set in order of words before Christ,  
because there was in that which followeth, a long proceesse of speech to be  
vsed concerning Christ. 5 A most ample & graue commendation of Christ,  
first from his offices, the priesthood and kingdome: secondly from his bene-  
fits, as his lone towards vs, and washing vs with his blood, in this verse; and  
communication of his kingdome and priesthood with vs: thirdly from his e-  
ternall glorie and power, which is alwayes to be celebrated of vs, ver. 6. Fi-  
nally from the accomplishment of all things once to be effected by him, at  
his second comming; what time he shall openly destroy the wicked, & shall  
comfort the godly in the truth ver. 7.

full



full witness, that first begotten of the dead, and that Prince of the Kings of the earth; who loved vs, and washed vs from our sinnes with his owne blood:

6 And made vs Kings and Priests vnto God euen his Father; to him be glorie, and power for euermore, Amen.

7 Behold, he commeth with clouds, and euery eye shall see him: yea euen they which pierced him through: and all the kinreds of the earth shall waile before him: Euen so, Amen.

8 I am  $\alpha$  and  $\omega$ , that is, the beginning and the ending, saith the Lord, that is, he Which is, and Which was, and Which is to come, euen that Almighty one.

9 I Iohn, who also am your brother, and companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the yle called  $\epsilon$  Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rapt in  $h$  spirit on the  $i$  Lords

*h* Thus is that holy raptiſment expreſſed wherewith  $\epsilon$  the Prophets were raptiſhed, and being as it were caried out of the world, were conuerſent with God: and ſo Ezechiel ſaith often, that he was caried from  $i$  Lite to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him.  $i$  He calleth that the Lords day, which Paul calleth the firſt day of the weeke. 1. Cor. 16. 2.

6 A confirmation of the ſalutation afore going, take ſið the words of God himſelfe: in which he avoucheth his operation in euerie ſingular creature, the immutable eternitie that is in himſelf, & his omnipotencie in all thinge, and concludeth in the vnitie of his owne eſſence, that Trinitie of perſons which was before ſpoken of. 7 The narration, opening the way to the declaring of the authoritie and calling of S. Iohn the Euangelift in this ſingular Reuelation; and to procure faith and credit vnto this prophetic. This is the ſecond part of this Chapter, conſiſting of a propoſition, and an expoſition. The propoſition ſheweth, firſt who was called vnto this Reuelation, in what place, and how occupied. verſ. 9. Then at what time, and by what meanes, namely, by the Spirit and the word; & that on the Lords day: which day ever ſince the reſurreccion of Chriſt was conſecrated for Chriſtians vnto the religion of the Sabbath: that is to ſay, to be a day of reſt. verſ. 10. Thirdly, who is the author that calleth him, and what is the ſomme of his calling.

day, and hard behind me a great voyce, as it had bene of a trumpeter,

11 Of one that said, I am  $\alpha$  and  $\omega$ , that first and that last: &, That which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, at Ephesus, and at Smyrna, & at Pergamus, and at Thyatira, and at Sardis, and at Philadelphia, and at Laodicea.

*h To see him  
whose voice he  
had heard.*

8 The exposition, declaring the third & last point of the proposition (for th'other points are euident of themselves)

wherin is spoke first of the Author of this calling, vnto the 16 verse. Secondly of the calling it selfe, vnto the end of the chapter. And first of all, the occasion is noted in this verse, in that S.

John turned himself towards

the vision: after is set downe the description of the Author, in the verses following.

9 The description of the Author, which is Christ: by the candlestickes that stand about him, that is, the Churches that stand before him, and depend vpon his direction, in this verse: by his properties, that he is one furnished with wisdom and dexteritie to the archieuing of great things, verse 12. with auncient granitie, and most excellent sight of the eye, verse 14. with strength invincible, and with a mightie word, verse 15. By his operations, that he ruleth the ministerie of his seruants in the Church, giueth effect thereunto by the sword of his word, and enlightening all things by his countenance, doth most mightily provide for euerie one by his diuine prouidence, verse 16.

12 <sup>8</sup> Then I turned backe to <sup>a</sup> see the voyce, that spake with me: <sup>9</sup> and when I was turned, I saw seuen golden candlesticks:

13 And in the midst of the seuen golden candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haire were white as white wooll, and as snow; and his eyes were as a flame of fire;

15 And his feete like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 <sup>10</sup> And

17 <sup>10</sup> And when I saw him, I fell at his feet as dead. <sup>11</sup> then he laid his right hand vpon me, saying vnto me, Feare not: <sup>12</sup> I am that <sup>¶</sup> first, and that last, *¶* *Esa. 41. 4. and 44. 6.*  
*¶* *By Angels, he meaneth the Ministers of the Churches.*

18 And which am aliue; but I was dead: and behold I liue for euermore, Amen: and I haue the keyes of hell and of death.

19 <sup>13</sup> Write the things which thou hast seene, both which are, and which shall come to passe hereafter.

20 <sup>14</sup> The mysterie of the seuen starres which thou sawest in my right hand, & the seuen golden candlesticks, *is this*; those seuen starres are the <sup>1</sup> Angels of the seuen Churches: and those seuen candlesticks which thou sawest, are the seuen Churches.

12 A most elegant description of this calling, contained in three things, which are necessarie vnto a iust vocation; first the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verse; for that he is æternall and omnipotent, verse 18. Secondly the summe of this propheticall calling and reuelation, verse 19. Lastly a declaration of those persons vnto whom this prophesie is by the commaundement of God directed in the inscription thereof, verse 20. 13 The summe of this prophesie, that the Apostle must write whatsoever he should see, adding nothing, nor taking away any thing, as verse 2. Hereof there were two parts: one is a narration of those things which are, that is, which then are at that time, contained in the second and third Chapters: the other part is of those things which were to come, contained in the rest of this booke.

14 That is, the thing which was mystically signified by the particulars of the vision before going.

CHAP. II.

1 John is commaunded to write those things, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrnians, 12 Of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they receaued of the Apostles.

*To deale with  
thee for.*

F. IVNIUS.

1 The former  
part of this  
booke is copri-  
sed in a narratio  
of those things  
which then  
were, as S. Iohn  
taught vs chap.  
1. 19. it belon-  
geth wholly vn-  
to instructio; &  
in these 2. next  
chapters, con-  
taineth seven  
places, accor-  
ding to the nu-  
ber and condi-  
tion of those  
churches which  
were named  
before cha. 1. 11  
figured vers. 12.  
and distributed  
most aptly into  
their Pastors &

V<sup>1</sup> Nto the Angel of the Church of Ephe-  
sus write; <sup>2</sup> These things saith he that hol-  
deth those seauen starres in his right hand, and  
walketh in the middes of those seuen golden can-  
dlestickes.

2 <sup>3</sup> I Know thy workes, and thy labour, and  
thy patience; and how thou canst not beare  
them which are euill, and doest examine them  
which say they are Apostles, and are not, and  
hast found them liars.

3 And thou wast burdened, and hast pati-  
ence; and for my Names sake hast laboured, and  
wast not wearied.

4 Neuertheles, I haue *somewhat* <sup>2</sup> against thee,  
which is, that thou hast giuen ouer thy first loue.

5 Remember therefore from whence thou  
art fallen, and repent, and do the first workes:  
otherwise I will come against thee shortly; and  
will remoue thy candlestickke out of his place,  
except thou amend.

6 But this thou hast, that thou hatest the  
workes of the Nicolaitans; which also I hate.

which verse of that Chapter is as it were a passage vnto  
this first part. Euerie one of these seuen places hath three principall mem-  
bers, an Exordium taken from the person of the Author: a proposition, in  
which is praise and commendation of that which is good, reprehension of  
that which is euill; and instruction, containing either an exhortation alone,  
or withall a dissuasion opposite vnto it: and a conclusion stirring vp vnto  
attention, by diuine promises. And this first place is vnto the Pastors of the  
Church of Ephesi. 5.

2 The exordium; wherein are contained the speciall praises of Christ  
Jesus the Author of this prophesie, out of the 16. and 13. verses of the first  
Chapter.

3 The proposition, first commending the Pastour of this Church, verse  
2. 3. then reproofing him, verse 4. after informing him, and withall threat-  
ning that he will translate the Church to another place; verse 5. This com-  
mination or threat Christ mitigateth by a kinde of correction, calling to  
minde the particular vertue and pietie of that Church, which God neuer  
seaueth without recompence. verse 6. Concerning the Nicolaitans see af-  
ter vpon the 15. verse.

7 \* Let him that hath an eare, heare, what the Spirit saith vnto the churches, To him that ouercometh, will I giue to eat, of that tree of life which is in the midst of the <sup>b</sup> Paradise of God.

8 ¶ And vnto the Angell of the Church of the <sup>c</sup> Smyrnians write, These things saith he that is first, and last, which was dead, and is aliue.

9 I know thy workes, and tribulation, and pouertie (but thou art rich) and the blasphemy of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the diuell shall cast some of you into prison, that ye may be tried; and ye shall haue <sup>d</sup> tribulation for ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

11 ¶ Let him that hath an eare, heare what the Spirit saith to the churches: He that ouercommeth, shall not be hurt <sup>e</sup> of the second death.

12 ¶ And to the Angel of the church which is at <sup>f</sup> Pergamus write, These things saith he which hath that sharpe sword with two edges.

6. The second place is vnto the pastors of the church of the Smyrneans. The exordium is taken out of the 17. and 18. verses of the first Chapter.

7 The proposition of praise is in this verse; and of exhortation ioyned with promise, is in the next verse. 8 That is, often yeares. For so commonly both in this booke and in Daniel, yeares are signified by the name of dayes; that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because S. Iohn wrote this booke in the end of Domitian the Emperour his raigne, as Iustinus and Irenaeus do witness, it is altogether necessarie that this should be referred vnto that persecution which was done by the authoritie of the Emperour Trajan: who began to make haucke of the Christian Church in the tenth yeare of his raigne, as the historiographers do write; and his bloudie persecution continued untill Adrian the Emperour had succeeded in his place. The space of which time is precisely ten yeares, which are here mentioned.

9. The conclusion as verse 7. 10. See Chap. 2. 11. The third place is vnto the Pastors of Pergamus. The exordium is taken out of the 17. verse of the first Chapter.

*b* Thus Christ speaketh as he is Mediator.

*c* Smyrna was one of the cities of Ionia in Asia.

*d* Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Anabans were alwayes resident.

4 The conclusion, containing a commaundement of attention, and a promise of euerslasting life, shadowed out in a figure, of which Gen. 2. 9.

5 That is, in Paradise; after the manner of the Hebrew phrase.



*The faith of the  
of Pergamius is so  
much the more  
highly commen-  
ded, because they  
remained constant  
even in the verie  
heate of perse-  
cution.*

*[Numb. 24. 14.  
and 25. 1.]*

*f That with  
here spoken of  
things offered to  
Idols, whereas of  
the same kinde  
which Paul  
speakes of 1 Co.  
10. 14.*

*g He alludeth to  
that som which  
wered of, Job. 8  
and 19 the place  
we finde Psalm.  
105. 40.*

*h Arctas wit-  
teth, that such a  
stone was not to  
be giue to wrest-  
lers at games, or  
also that such stones did in old time witness the quitting of a man.*

12 The propolition of praise is in this verse; of reprehension in the two following; and of exhortation ioyned with a conditionall threate, verse 18. Now this Antipas was the Angell or minister of the Church of Pergamius, as Arctas writeth. 13 Which follow the footelaps of Balasam, and such as he abandoned vnto all filthines, as he shewed in the verse of foregoing, & is here signified by a note of similitude And thus also must the 6. verse be vnderstood. For this matter especially Irenaeus must be consulted withall.

14 The conclusion, standing of exhortation as before, and of promise. 15 The bread of life, amiable, spirituall, and heavenly, which he kept secretly with God, from before all eternities. 16 Which is a stone and witness of forgiveness and remission of sinnes, of righteousness and holinesse, & of puritie incorrupted, after that the old man is killed. 17 A signe and testimonie of newnes of life in righteousness and true holinesse by putting on the new man, whom none doth inwardly know, save the spirit of God which is in himselfe, the praise wherof is not of the bar of God. Ro. 8. 15.



18 ¶ And vnto <sup>18</sup> the Angell of the Church which is at Thyatira write, These thinges saith the Sonne of God, which hath eyes like vnto a flame of fire, and feete like to fine brasse.

19 I Knowe <sup>19</sup> thy workes and thy loue, and <sup>i</sup> seruice, and faith, and thy patience, and thy workes, and that *they* are mo at the last, then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman Iezabel which calleth her selfe a Prophetesse, to teach and to seduce my seruants, to make them commit <sup>k</sup> fornication, and to eat meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which doeth search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, and the rest of them of Thyatira, As many as hold not this learning, neither haue approued the <sup>l</sup> depth of Satan (as they speake) I will <sup>m</sup> put vpon you none other burden.

25 But, that which ye haue alreadye, hold fast till I come.

is in this verse: of reprehension, for that they tollerated with them the doctrine of vnrighteousnesse and vngodlinesse, is vers. 20; the authors whereof though they were called backe of God, yet repented not, vers. 21. where vnto is added a most heauie threatening vers. 22. & 23: of a conditionall promise, and of exhortation to hold fast the truth, is in the two verses following.

*i* So he calleth those officers of charitie which are come to the Saints.

*k* By fornication often times in the Scripture Iezabel is meant.

*l* He putteth out the braiding of certaine men, which boasted of their deepe, that is, plentiful and common knowledge, which notwithstanding is a weakness.

*m* I will speake no worse thing against you, being content to haue shewed you what I require to be in you.

¶ 1. Sam. 16. 7.

Psal. 7. 10.

Iere 11. 20.

and 17. 10.

18 The fourth place is vnto the Pastors of Thyatira. The exordiu is take out of the 14. & 15. verses of the first Chapter.

19 The proposition of prayse

[Psal. 2. 9.]

26 The conclusion, wherein Christ assureth vnto his seruants the communiō of his kingdom. and glorie, in this verse, and that following: and commaundeth an holy

attention; in the last verse. 21 That is, I will make him a king, by communion with me, and my fellow heire: as it is promised Mat. 19. 28. and 23. 34. Rom. 8. 17. and 1. Cor. 6. 3. Ephes. 2. 6. and 2. Tim. 2. 12. and Apoc. 3. 21. and 44. 22 The brightnesse of greatest glorie and honour, nearest approaching vnto the light of Christ, who is the Sonne of righteousness and our head. Math. 4.

26 <sup>30</sup> For he that ouercommeth and keepeth my workes vnto the end, to him will I <sup>31</sup> giue power ouer the nations.

27 || And he shall rule them with a rod of yro: and as the vessels of a potter, shall they be broken: euen as I receiued of my Father.

28 And I will <sup>32</sup> giue him a morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

## CHAP. III.

1 The first Epistle sent to the Pastours of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not lukewarme, 20 but endeauour to surmount Gods glorie.

*a Sardis is the name of a most flourishing & famous citie, where the Kings of Lydia kept their Courts.*

*b Thou art said to liue, but art dead in deed.*

|| Chap. 16. 13.

1. The. 5. 2.

2. Pet. 3. 10.

*c Other things, whose state is such, that they are now going, and vnlesse they be reformed, will perish for euermore.*

1 **A** <sup>1</sup> Nd vnto the Angell of the church which is <sup>2</sup> at <sup>3</sup> Sardis write, These things saith he that hath those seuen Spirits of God, and those seuen starres, <sup>4</sup> I know thy workes: that thou hast a <sup>5</sup> name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are <sup>6</sup> readie to dye: for I haue not found thy workes perfect before God.

3 Remember therefore, what thou hast receiued and heard; and hold fast, and repent: || if thou wilt not watch, I will come against thee as a thief, and thou shalt not know what houre I will come against thee.

F. IVNIVS. 1 The first place is vnto the Pastours of Sardis. The exordium is taken out of the fourth and 16. verses of the first chapter. 2 The proposition of reproofe is in this verse: of exhortation ioyned with a threatening, in the two verses that follow: & of qualification by way of correction, vnto the comfort of the good which yet remained there, verse 4.

4 Notwithstanding thou hast a few persons yet in Sardis, which haue not defiled their garmets, and therefore they shall walke with me in white: for they are <sup>d</sup> worthie.

5 He that <sup>o</sup>uercommeth, shall be clothed in white aray, and I will neuer put his name out of the || booke of life; but I wil confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And vnto the Angell of the Church which is at Philadelphia write, These things saith he that is Holy, and True, which hath the <sup>e</sup> key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: because thou hast a litle strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will <sup>e</sup> make thee of the Synagogue of Satan, that is, them which call theslues Iewes and are not, but do Iyc: behold, I say, I will make them, that they shall come <sup>8</sup> and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast <sup>8</sup> kept the word of my <sup>g</sup> and constant, as I would my seruants should be.

3 That is, who haue with all Religion garded themselves from sinne and contagion, euen from the very shewes of it, as S. Iude exhorteth, vers 23.

4 Pure from all spot, and shining with glorie So it is to be vnderstood alwayes hereafter, as in the next verse. 5 The conclusion, standing vpon a promise; and a commandement, as before. 6 The sixth place, is vnto the Pastours of Philadelphia. The exordium is taken out of the 12. verse of the first Chapter. 7 The proposition of prayse is in this verse, of promises, to bring home againe those that wander, vers. 9. and to preserve the godly, vers. 10. and of exhortation vers. 17. 8 That is, fall downe and worship, either thee ciuillie, or Christ religiously, at thy feete, (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verely shall fulfill his word.

*They are meet  
and fit to receiue  
cause they are in-  
fused in Christ  
as they haue sta-  
by observed: for  
he is righteous  
their workes  
righteousnes, but  
so, as the tree  
bringeth forth  
the fruit, Look  
Rom. 8. 18.  
|| Chap. 20. 12.  
and 21. 27.  
Philip 4. 3.  
All power of  
rule in comman-  
ding and forbid-  
ding, deliuering,  
and punishing.  
And the key of  
of David is the  
Church, and the  
continual prom-  
ise of Dauid  
kingdome before  
Christ.  
I will bring  
thee to that case.  
Because thou  
hast bene patient*

*h. And soundeth  
as much in the  
Hebrew tongue  
as Truth, or  
Truth it selfe.  
1. Of whom all  
things created  
haue their be-  
gining.*

*¶ See. 2. 7.*

9 The conclu-  
sion, which co-  
taineth a pro-  
mise, and a co-  
maundement.

10 That is, the  
new man shall  
be termed after  
his father, mo-  
ther, and head  
Christ.

11 The se-  
uenth place is  
vnto the pa-  
stours of the  
church of Lao-  
dicea. The ex-  
ordium is take  
out of the fift  
verse of the first  
chapter.

12 The pro-  
position of re-  
prooffe is in this  
verse, whereun-  
to is adioyned  
a threatening,  
verse 16. with a  
confirmation  
declaring the  
same, verse 17.

and of exhortation vnto faith and repentance verse 18. 19. whereunto is ad-  
ded a conditionall promise, verse 20.

13 The spirituall miserie of men is metaphoricallie expressed in three  
points: vnto which are matched as correspondent those remedies which are  
offered ver. 18.

patience, therefore I will deliuer thee from the  
houre of tentation, which shall come vpon all the  
world, to trie them that dwell vpon the earth.

11 Beholde, I come shortly: hold that which  
thou hast; that no man take thy crowne.

12 ¶ Him that ouercommeth, will I make a pil-  
lar in the Temple of || my God; and he shall go no  
more out: 18 and I will write vpon him the name  
of my God, and the name of the Citie of my  
God, (which is the new Hierusalem, which com-  
meth downe out of heauen from my God) and  
my new Name.

13 Let him that hath an eare, heare what the  
Spirit saith vnto the Churches.

14 ¶ And vnto the Angell of the Church of  
the Laodiceans write, These things saith Amen,  
that faithfull and true witnesse, that beginning  
of the creatures of God:

15 ¶ I know thy woorkes; that thou art nei-  
ther cold nor hote: I would thou werest cold or  
hote.

16 Therefore, because thou art like warme, and  
neither cold nor hote, it will come to passe, that I  
shall spew thee out of my mouth.

17 For thou saist, I am rich, and increased with  
goods, and haue neede of nothing; and knowest  
not how thou art wretched, and miserable, 18 and  
poore and blind, and naked.

18 I counsell thee to buy of me golde tryed  
by the fire, that thou mayest be made riche: and  
white raiment, that thou mayest be clothed, and  
that thy filthie nakednesse doe not appeare: and

REVELATION. CHAP. I. III. 13

anoint thine eyes with eye saluē, that thou maist see.

19 As many as I loue || I rebuke and chasten: be zealous therefore and amend,

20 Behold, I stand at the doore, and knocke, If any man heare my voyce and open the doore, I will come in vnto him, and will suppe with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

tation. Hitherto hath bene the first part of the booke of the Apocalypie.

¶ *Pro. 3. 12.*  
*Hebr. 12. 5.*  
*Zeale is for an*  
*gauest the which*  
*are neither hois*  
*nor co. d.*  
 14 This must  
 be taken after  
 the manner of  
 an allegorie, as  
 Iohn. 14. 23.  
 15 The conclu-  
 sion, consisting  
 of a promise, as  
 chap. 2. vers. 26.  
 & of an exhor-

CHAP. I. III.

1 Another vision containing the loue of Gods Maestie: 8 Which magnified of the foure beastes, 10 and the foure and twentie Elders.

1 A<sup>r</sup> Fter this I looked, & behold, a doore was open in heauen; and the first voyce which I heard, as it were of a trumpet talking with me, said, Come vp hither, and I will shewe thee the

call, foretelling those things which were to come, as was said before Chap. 1. 19. This is deuided into two histories: one common vnto the whole world, vnto the ninth Chapter: and another singular, of the Church of God thence vnto the 22. Chapter. And these histories are said to be described in superall booke, Chapter. 5. 1. and 10. 2. Now this first verse is as it were a passage fro the former part vnto this second: where it is said, that the heauen was opened, that is, that heauenly things were vnlocked; and that a voyce as of a trumpet sounded in heauen, to stirre vp the Apostle, and call him to the understanding of things to come. The first historie hath two partes, the causes of things done, and of this whole Renelation, in this and the next Chapter: An other of the Actes done, in the next foure Chapters. The principall causes according to the distinction of persons in the vnitie of the diuine essence, and according to the economie or dispensation thereof, are two. One the beginning which none can approch vnto, that is, God the Father, of whom is spoken in this Chapter: The other, the Sonne, who is the meane cause, easie to be approached vnto, in respect that he is God and man in one person; of whom Chapter 5.

F. I. W. IV. S.  
 1 Hereafter fol-  
 loweth the se-  
 cond part of this  
 booke, altoge-  
 ther propheti-



a Look *Ch. 1. 10*

2 The manner of Reuelation, as before. *1. 12.*

3 A description of God the Father, and of his glorie in the heauens, framed vnto the maner of men; by his office, nature, companie attending, effect, instruments, and euents that follow after-

wards. In this verse he is presented in office a iudge, as Abraham sayd Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon. 4 By his nature, in that he is the Father, most glorious in his owne person, and with his glorie ouer shining all other things.

5 By the companie attending about him, in that, as that most high Iudge, he is accompanied with the most honorable attendaunce of Prophetes and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings, Chap. 1. 6 5. 10.

6 By effectes, in that most mightely he shaketh all things by his voyce and word, as Psalme 29. 3. and with the light of his spirit and prouidence peruseth and passeth through all.

7 By instruments vsed, in that he both hath a most readie treasure it were a worke-house excellentlie furnished with all things, vnto the executing of his will, which things flow from his commandement, as is repeated Chapter 1 5. 2: And hath also the Angels most readie administers of his counsels and pleasure vnto all partes of the world; continuallie watching, (in this verse) working by reason, otherwise then the instruments without life last mentioned; couragious as Lyons, mightie as Bulles, wise as men, swift as Eagles, verse 7. most apt vnto all purposes, as furnished with wings on euerie part, most piercing of sight, and finally pure and perfect spirits, alwayes in continuall motion, verse 8.

things which must be done hereafter.

2 And<sup>2</sup> immediatly I was *ra<sup>st</sup>* in the Spirit, and behold, a throne was set, in heauen, and one sate vpon the throne.

3 4 And he that sate, was to looke vpon, like vnto a Iasper stone, and a Sardine; and there was a raine bow round about the throne, in sight like to an Emeraude.

4 5 And round about the throne were foure and twentie thrones, and vpon the thrones I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold.

5 6 And out of that throne proceeded lightnings, and thundrings, and voyces; and there were seuen lampes of fire burning before the throne, which are the seuen Spirits of God.

6 7 Also before the throne there was a sea of glasse like vnto cristall: and betweene the throne, & the things that were round about the throne,

4 By his nature, in that he

were foure beastes full of eyes before and behind.

7 The first beast was like a Lyon, and the second beast like a Bull, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the <sup>b</sup> foure beastes had eche one of them six wings about him, and they were full of eyes within; and they ceased not <sup>8</sup> day nor night, saying, Holie, Holie, Holie Lord God almighty, Which Was, and Which Is, and Which Is to come.

9 And when those beastes <sup>c</sup> gaue glorie, and honour, & thanks to him that sate on the throne, which liueth for euer and euer,

10 <sup>9</sup> The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euermore, and cast their crownes before the throne, saying,

11 <sup>10</sup> Thou art || worthy, O Lord, <sup>11</sup> to receiue glorie and honour, and power: for thou hast created all things; and by thy will they are, and haue bene created.

speech verse 10. 11. 9. Three signes of diuine honour guen vnto God; prostration or falling downe, adoration, and casting their crownes before God; in which the godlie, though made kings by Christ, do willingly emptye them selues of all glorie, moued with a religious respect of the maiestie of God. 10. The summe of their speech: that all glorie must be given vnto God: the reason, because he is the eternall beginning of all things, from whose onely will they haue their being, and are governed, & finally in all respects are that which they are. 11 That is, that thou shouldst challenge the same to thy selfe alone. But as for vs, we are vnworthie that euen by thy goodnesse we should be made partakers of this glorie. And hitherto haue bene handled the principall cause vnapprocheable, which is God.

CHAP. V.

1 The booke sealed with seven seales. 3 which none could open, 6 that Lambe of God 9 is thought worthy to open, 12 euen by the consent of all the companie of hea-  
uen.

<sup>b</sup> Every beast  
had sixe wings.  
<sup>c</sup> God is said to  
haue glorie, ho-  
nour, kingdome,  
and such like,  
giuen vnto him,  
when we godlie  
and reuerentlie  
set forth this  
which is proper-  
tie and one y bu.  
|| Chap. 5. 12.

8 By euents, in  
that for all the  
causes before  
mentioned,  
God is glori-  
fied both of  
Angels as holy,  
Iudge, omnipo-  
tent, eternall,  
and immutable  
verse 8. and al-  
so after their  
example, he is  
glorified of ho-  
ly men (verse 9.)  
in signe and in

F. IUVIUS vs.

1 A passage vn-

to the second

principal cause,

which is the

sonne of God,

God and man,

the mediatur

of all, as the e-

ternall word of

God the Fa-

ther, manife-

sted in the flesh.

This chapter

hath two parts:

one that pre-

pareth the way

vnto the Reue-

lation by re-

hearfall of the

occasions that

did occurre, in

the first foure verses. Another, the historie of the Reuelatio<sup>n</sup> of Christ, thence vnto the end of the chapter.

2 That is, in the very right hand of God.

3 Here are shewed the occasions for which this principall cause, and his Reuelation was also necessarie: the same are three: the first a present vision

of the booke of the counsels of God concerning the gouernment of this whole world, which booke is said to be laid vp with the Father as it were in his hand: but that and vnknownen vnto all creatures, in this verse. The second

is a religious desire of the Angels of God, to vnderstand the mysteries of this booke. vers. 2. whereof see 1. Pet. 1. 12. The third is a lamentation of S. Iohn

& all the godly moued by the same desire, vers. 4. when they saw that it was a thing vnpossible for any creature to effect: which is declared in the third

verse. 4 Thus, neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of partes is suf-

ficient to the denying of the whole. For of the creatures, one sort is in hea-

uen, above the earth; another in the earth; and another vnder the earth, in the

sea, as is after declared, vers. 13. 5 The second part of this chapter, in which is set down the Reuelatio<sup>n</sup> of the Sonne; as before was said. This part contei-

neeth first an historie of the manner how God prepared S. Iohn to vnderstand this Reuelation, in this verse. Secondly, the Reuelation of the Sonne him-

selfe, vnto the seueneth verse. Thirdly, the accidents of this Reuelation, in the rest of the Chapter. The manner how is here described in two sortes, one frō

without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following.

6 That is, The most mightie and most approued Princee according to the vse of the Hebrew speech.

And I saw at the right hād of him that sate vpon the throne, a booke written with-

it, and on the backside, sealed with seuen scales. 2 And I sawe a mightie Angell, which procla-

med with a loud voyce; Who is worthie to open the booke, and to loose the scales thereof? 3 4 But none in heauen, nor on earth, neither

vnder the earth, was able to open the booke, nei- ther to looke therein. 4 I therefore wept much, because no man was

founde worthie to open, and to read the booke, neither to looke thereon. 5 5 Then one of the Elders said vnto me,

Weepe not: behold, that 6 6 Lion which is of the tribe of Iuda, that roote of Dauid, hath gotten the victorie, that he might open the booke and

loose the seuen scales thereof. the first foure verses. Another, the historie of the Reuelatio<sup>n</sup> of Christ, thence vnto the end of the chapter.

2 That is, in the very right hand of God. 3 Here are shewed the occasions for which this principall cause, and his Reuelation was also necessarie: the same are three: the first a present vision

of the booke of the counsels of God concerning the gouernment of this whole world, which booke is said to be laid vp with the Father as it were in his hand: but that and vnknownen vnto all creatures, in this verse. The second

is a religious desire of the Angels of God, to vnderstand the mysteries of this booke. vers. 2. whereof see 1. Pet. 1. 12. The third is a lamentation of S. Iohn

& all the godly moued by the same desire, vers. 4. when they saw that it was a thing vnpossible for any creature to effect: which is declared in the third

verse. 4 Thus, neither of them that are in heauen, nor of them which are in the earth, &c. And this I like better. Now this enumeration of partes is suf-

ficient to the denying of the whole. For of the creatures, one sort is in hea-

uen, above the earth; another in the earth; and another vnder the earth, in the

sea, as is after declared, vers. 13. 5 The second part of this chapter, in which is set down the Reuelatio<sup>n</sup> of the Sonne; as before was said. This part contei-

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selfe, vnto the seueneth verse. Thirdly, the accidents of this Reuelation, in the rest of the Chapter. The manner how is here described in two sortes, one frō

without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following.

6 That is, The most mightie and most approued Princee according to the vse of the Hebrew speech.

*a Look ch. 8. 3.*

*b No common*

*song.*

*|| Chap. 1. 6.*

*1 Pet. 2. 9.*

*7 The summe*

*of the revelati-*

*on. Christ the*

*mediatour ta-*

*keth and open-*

*eth the booke,*

*vers. 6. 7. There-*

*fore in this reu-*

*elation is de-*

*scribed the per-*

*son of Christ; in*

*this verse. His*

*fast, in the next*

*verse. The per-*

*son is thus de-*

*scribed. Christ*

*the mediatour*

*betweene God,*

*Angels, & men,*

*as the eternall*

*word of God; &*

*making inter-*

*cession for vs by the vertue and merite of his everlast- ing sacrifice, is armed*

*with the Spirit of God in his owne person, that is, with the power & wisdom*

*of God essentially vnto the gouernment of this whole world. 8 The fact*

*of Christ the mediatour, that he commeth vnto the throne of the Father, of*

*which chap. 4. and taketh the booke out of his hand to open it. For that he*

*opened it, it is first expresseed chap. 6. 1. & c. 9 Now follow in the end the*

*accidents of the reuelation last spoken of: that all the holy Angels and men*

*did sing vnto him: both the chiefe, verse 9. 10. and common order of Angels,*

*verse 11. 12. & of all things created, verse 13. the princes of both sorts agree-*

*ing therunto, verse 14. 10 The symbols or signes of praise, sweet in fauour,*

*and acceptable vnto God. See chap. 8. 3. 11 That is, composed according*

*to the present matter: the Lambe hauing receiued the booke, as it were*

*with his feete, and opened it with his hornes; as is said in the Canticle.*

*12 The song of the Nobles or Princes standing by the throne, consisting of*

*a publication of the praise of Christ, and a confirmation of the same, from*

*his benefices, both which we haue receiued of himselfe (as are the suffering*

*of his death, our redemption vpon the crosse by his blood, in this verse: and*

*our communion with him in Kingdome and Priesthood, which long ago he*

*hath granted vnto vs with himselfe) and which we hereafter hope to ob-*

*taine; as our kingdome to come, in Christ, in the verse following.*

6 I looked therefore, and doe, <sup>a</sup> betweene the throne, and the foure beasts, and in the midds of the Elders, stood a Lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are those seuen spirits of God, sent out into all the world.

7 <sup>b</sup> He came, and tooke the booke out of the right hand of him that sate vpon the throne.

8 <sup>c</sup> And when he had taken the booke, the foure beasts and the foure and twentie Elders fell downe before the Lambe, hauing euerie one <sup>d</sup> harpes and golden vials full of odours, which are the <sup>e</sup> prayers of the Saints:

9 And they sung a <sup>f</sup> new <sup>g</sup> song, saying, <sup>h</sup> Thou art worthy to take the booke, and to open the scales thereof; because thou wast killed, & hast redeemed vs to God, by thy blood, out of euerie kinred, and tongue, & people, and nation.

10 And hast made vs vnto our God <sup>i</sup> kings & priests, and we shall raigne ouer the earth.

our redeemer: as the Lambe of God, standing as slaine, and making intercession for vs by the vertue and merite of his everlast- ing sacrifice, is armed with the Spirit of God in his owne person, that is, with the power & wisdom of God essentially vnto the gouernment of this whole world. 8 The fact of Christ the mediatour, that he commeth vnto the throne of the Father, of which chap. 4. and taketh the booke out of his hand to open it. For that he opened it, it is first expresseed chap. 6. 1. & c. 9 Now follow in the end the accidents of the reuelation last spoken of: that all the holy Angels and men did sing vnto him: both the chiefe, verse 9. 10. and common order of Angels, verse 11. 12. & of all things created, verse 13. the princes of both sorts agreeing therunto, verse 14. 10 The symbols or signes of praise, sweet in fauour, and acceptable vnto God. See chap. 8. 3. 11 That is, composed according to the present matter: the Lambe hauing receiued the booke, as it were with his feete, and opened it with his hornes; as is said in the Canticle. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same, from his benefices, both which we haue receiued of himselfe (as are the suffering of his death, our redemption vpon the crosse by his blood, in this verse: and our communion with him in Kingdome and Priesthood, which long ago he hath granted vnto vs with himselfe) and which we hereafter hope to ob- taine; as our kingdome to come, in Christ, in the verse following.

13 The consent  
of the common  
order of Angels  
answering in  
melodie vnto  
their princes  
that stood by  
the throne.

|| Dan. 7. 10.  
c By this is meant  
a great number.  
d To haue all  
praise giuen to  
him as in the  
mightiest and  
wisest, &c.

14 A number  
finite, but almost  
infinite, for one  
infinite in deed,  
as Dan. 7. 10.

15 The consent  
of all the com-  
munitie of the  
creatures.

16 A confirmation of the praise before going, from the contesta-  
tion of the Nobles, expressed in word & signes, as once or twice before this.

11 Then I beheld, and I heard the voyce of  
many Angels round about the throne, and about  
the beasts and the Elders, 14 and their number  
was || 6 ten thousand times ten thousand, and a  
thousand thousands:

12 Saying with a loud voyce, Woorthy is the  
Lambe that was killed, to receiue power, and  
riches, and wisdom, and strength, and honour,  
and glorie, and praise:

13 Also all the creatures which are in hea-  
uen, and on the earth, and vnder the earth, and  
in the sea, and all that are in them, heard I, say-  
ing: Vnto him, that sitteth vpon the throne, and  
vnto the Lambe be praise, and honour, and glory,  
and power, for euermore.

14 And the foure beasts said, Amen; & the  
foure & twenty Elders fell downe (vpon their fa-  
ces) & worshipped him that liueth for euermore.

#### CHAP. VI.

F. IVNIVS.

1 This is the se-  
cond part of  
this first history  
(which I said  
was common, &  
of the whole

1 The Lambe openeth the first scale of the booke, 3 the second,  
5 the third, 7 the fourth, 9 the fifth, 12 and the sixth,  
and then arise murders, famine, pestilence, portents of Saints,  
earthquakes, and diuers strange sights in heauen.

1 After I saw, when the Lambe had opened  
the first of the scales; and I heard one of  
world) of the works of God in the gouernment of all things. Of this part there  
are generally three members, the foresignifying, the caution, & the execution  
of all the evils which God powreth out vpon this world, which hath most  
hardly deserved of him. The foresignifying is set downe in this chapter: the  
caution for preserving the church, is in the next chapter: and the execution  
is described chap. 8. & 9. In euery part of the foresignifying there are three  
branches: the seuerall & expresse calling of S. Iohn, to prepare himselfe to  
take knowledge of the things that were to be shewed vnto him in the ope-  
ning of the scales: the signe; & the word expounding the signe. And albeit,  
the expresse calling of S. Iohn, be vsed onely in foure of the signes, yet the same  
is also to be vnderstood in the rest that follow. The author of these foresig-  
nifyings is the Lambe, as that word of the Father, made the mediator, ope-  
ning the scales of the booke. The instruments are the Angels in most of the  
visions, who expound the signe, & the words thereof. Now this first verse con-  
taineth an expresse calling of S. Iohn to marke the opening of the first scale.



the foure beasts say, as it were the noyse of thunder, Come and see.

2 Therefore I beheld, and lo, there was present a white horse, and he that sate on him, had a bow, and a crowne was giuen vnto him, and he went forth conquering, and that he might conquer.

3 And when he had opened the second scale, I heard the second beast say, Come and see.

4 And there came out another horse, that was red, and power was giuen to him that sate thereon, to take peace from of the earth, & that they should kill one another; and there was giuen vnto him a great sword.

5 And when he had opened the third scale, I heard the third beast say, Come and see: Then I beheld, and lo, a blacke horse; and he that sate on him, had balances in his hand.

6 And I heard a voice in the middes of the foure beasts say, A measure of wheat for a peny, and three measures of barley for a penie; and the oyle; and wine hurt thou not.

will as a farre off with his darts of pestilence most sodainly, mightely and gloriouslie, beate downe the same as iudge, and triumph ouer it, as conquerour.

3 The second signe ioyned with words of declaration, (after the expresse calling of Iohn as before) is, that God being prouoked vnto wrath by the obstinacie and hard heartednes of the world notrepenting for the former plague, as setting vpon the same at hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

4 The third signe with declaration, is, that God will destroy the world with famine, withdrawing all prouision; which is by the figure synecdoche comprehended in wheat, barley, wine and oyle.

5 I had rather distinguish and read the words thus, and the wine and the oyle: thou shalt not deale vnusually. In this sense; likewise the wine and the oyle shalbe sold a verie little for a pennie. Thou shalt not deale vnusually; namely when thou shalt measure out a verie little for a great price: so is the place euident: otherwise that is most true, which the wise man saith, that who so withholdeth the corne shalbe cursed of the people. Prouerbs

11. 26.

*a Hereby is signified what great scarcity of corne there was, for the word here used is a kind of measure of drie things, which is in quantitie but the eighth part of a bushell, which was an ordinarie portion used to be giuen to seruants for their stee of meat for one day.*

*2 The first signe ioyned with declaration; is that God, for the finnes and horrible rebellion of the world, will invade the same: and first of all*

*b* Vntill their  
number be ful-  
filled.

*c* So they called  
in old time those  
wonder works that  
were of haire.

*e* The fourth  
signe ioyned  
with words of  
declaration, is  
that God will  
addict the  
fourth part of  
the world in-  
differetly, vnto  
death and hell,  
or the graue, by  
all those meanes  
at once, by  
which before  
seuerally and in  
order he had  
recalled their  
minde vnto a-  
mendmēt. Vnto  
these are also  
added the wild  
& cruell beasts  
of the earth, out  
of Leuit. 26:22.

Thus doth God according to his wisdom dispen-  
ce the treasures of his pow-  
er, iustly towards all, mercifully towards the good, and with patience or long  
sufferance towards his enimies. 7 The fift signe, is that the holy martyrs  
which are vnder the altar whereby they are sanctified, that is, receiued into  
the trust and tuition of Christ (into whose hands they are committed) shall  
crie out for the iustice of God, in an holy zeale to aduance his kingdome, &  
not of any priuate perturbation of the minde, in this and the next verse, and  
that God wil, in deed, signe, & word comfort them, ver. 11. 8 As before 3.4.  
9 The sixt signe, the narration whereof hath two parts, the signe and the  
euēnt. The signe is, that the earth, heauen, and the things that are in them,  
for horror of the sins of the world vpon those most heauy foretellings of God,  
& complaints of the saints, shalbe shaken most vehemently, trēbling in hor-  
rible manner, and losing their light, in this verse: falling from on high, verse  
13. withdrawing themselues and flying away for the greatnes of the trou-  
ble, verse 14. So holyly do all creatures depend vpon the will of God, and  
content themselues in his glorie.

7 *e* And whē he had opened the fourth seale, I  
heard y voice of the fourth beast say, Come & see

8 And I looked, and behold, a pale horse;  
and his name that sate on him was Death, and  
Hell folowed after him; and power was giuen  
vnto them ouer the fourth part of the earth, to  
kill with sword, and with hunger, and with death,  
and by the beasts of the earth.

9 7 And when he had opened the fift seale, I  
saw vnder the altar, the soules of them that had  
bene killed for the word of God, & for the testi-  
monie which they maintained.

10 And they cried with a loud voice, saying,  
How long, Lord, which art holy and true, doest  
thou not iudge, and auenge our blood, requiring  
the same of them that dwell on the earth?

11 Then long *b* white robes were giuen vnto  
euerie one, and it was said vnto them, that they  
should rest yet for a litle season, vntill their fel-  
low seruants, and their brethren that must be kil-  
led euen as they were, were *b* fulfilled.

12 9 And I beheld when he had opened the  
sixt seale, and lo, there was a great earthquake,  
and the sunne was as blacke as *c* sackcloth of

haire,

haire, and the moone was all made like blood:

13 And the starres of heauen fell vnto the earth, as a figge tree casteth her greene figs whē it is shaken of a mightie winde.

14 And the heauē departed away, as a scrole, when it is rolled vp, and al the mountaines & yles were moued out of their places:

15 And the Kings of the earth, & the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, had themselues in dennes, and in the rockes of the mountaines;

16 And they said to the mountaines & rocks, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who is able to stand?

|| *Esay. 2. 19.*  
*Hose 10. 8.*  
*Luke 23. 30.*  
10 The euent of the signe a-fore going: that there is no man that shal not be astonished at that generall commotion, flie away for feare, and hide himselfe, in this verse, and

wish vnto himselfe most bitter death; for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexitie is not of the godly; but of the wicked, whose portion is in this life, as the psalmist speaketh, Psalm 17. 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him; but that worldly sorrow that bringeth death, 2 Cor. 7. 9. as their wishings doe declare: for this historie is of the vvhole world, severed from the historie of the church, as I haue shewed before Chap. 4. 1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments; the presence of God and of the Lambe; prouoked to wrath against the world, in this verse; and the conscience of their owne weakenes; whereby men feeble that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, *Esay. 14. 17.*

CHAP. VII.

1 The Angels comming to hurt the earth, & are stayed vntill the Elact of the Lord. 2 of all cribes were sealed. 3 Such as suffered persecution for Christs sake. 16 haue great felicitie, 17 and 109.

*On the foure  
quarters or coasts  
of the earth.*

F. IVNIVS.

1 The 2. member

of this part is a

preuenting of

dager, as we di-

stinguished the

same before ch.

6.1. that is, of the

cautio whereby

God took care

before hand &

guided for his;

that after the

example of the

Israelites of old

Exod. 8. 23. the

faithfull might be exempted from the plagues of this wicked world. This whole place, is a certaine interloquution & bringing in, for this who'e chap. by occasion of the prediction and argument of the sixth seale. For first that euill is presented in the elect, vnto the 9. verse. Then thanks are given by the elect for that cause, ver. 10. 11. 12. Lastly the accomplishment of the thing is set forth, vnto the end of the Chapter. The first verse is a transition, speaking of the Angels which keepe these inferiour parts from all euill, vntill God do command. For (as it is excellently figured by Ezechiel cha. 1. 1. 2.) their faces and their wings are reached vpwards, continually wayting vpon and beholding the countenance of God for their direction, and euery of the goeth into that part that is right before his face: whither soeuer the Spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded them of God. 2. That is, neither into the aire, into which the tops of trees are aduiced. 3. Now God provideth against the danger of his elect, by commandement, ver. 2. & 3. and by signe or figure, both for those of the nation of the Iewes, thence vnto the 8. verse, and also them of the Gentils ver. 9. 4. Not onely another, or differing in number from the comon Angels of God, but also in essence, office & operation excelling all Angels: that is Christ Iesus the eternall Angell or word of God, and mediator of the covenant. So hereafter Chap. 8. 3. and 10. 1. 5. 5. That is, of the Iewes a number certaine in it selfe before God, & such as may be numbered of vs: for which cause also the same is here set downe as certain. But of the elect which are of the Gentiles the number in deed is in it selfe certaine with God, but of vs not possibly to be numbered, as God Gen. 15. 5. and often elsewhere, and Esay figured most excellently Chap. 44. and 60. This therefore is spoken with respect, when a certaine number is put for one vncertaine. conferre this with verse 9.

and

and foure and fortie thousand of all the tribes of the children of Israel.

*b He skipped Dan, and reckeneth Levi.*

*c Of Ephraim, who was Iosephs other sonne, and had the byrb right given him, whereof he is called Ioseph.*

*6 Here the tribe of Levi is feckoned vp in common with the rest, because all the Israelites were equally made priestes with them in Christ, by his priesthoo.*

*chap. 1. 6 and 5. 10. and Rom. 12. 1. and 1. Pet. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God, were fallen away from the fellowship of Gods people, vnto the part of the Gentiles. Which euil manie ages before Iacob foresaw, Gen. 49. 18. for which cause also there is no mention made of this tribe in the first booke of the Chronicles.*

5 Of the tribe of Iuda, were sealed twelue thousand: Of the tribe of Ruben, were sealed twelue thousand: of the tribe of Gad, were sealed twelue thousand:

6 Of the tribe of Aser, were sealed twelue thousand: Of the tribe of Nephthali, were sealed twelue thousand: Of the tribe of Manasses, were sealed twelue thousand:

7 Of the tribe of Simeon, were sealed twelue thousand: 6 Of the tribe of <sup>b</sup> Levi, were sealed twelue thousand: Of the tribe of Issachar, were sealed twelue thousand: of the tribe of Zabulon, were sealed twelue thousand:

8 Of the tribe of <sup>c</sup> Ioseph, were sealed twelue thousand: Of the tribe of Benjamin, were sealed twelue thousand.

9 After these things I beheld, and lo, a great multitude, <sup>7</sup> which no man could number, of all nations and kinreds, and people, and tongues, and they <sup>8</sup> stood before the throne, and before the Lambe, clothed with long white robes; and pa'mes in their hands.

10 <sup>9</sup> And they cryed with a loud voice, saying, Saluation *commeth* from our God, that sitteth vpon the throne, and from the Lambe.

11 And all the Angels stood round about the throne, and *about* the Elders, & the foure beasts; and they fell before the thronete on their faces, and worshipped God,

12 Saying, Amen. Praise, and glorie, and wise. which cause also there is no mention made of this tribe in the first booke of the Chronicles. <sup>7</sup> See before vpon the 4. verse. <sup>8</sup> As Priestes, kings, and glorious conquerours by martyrdome: which things are noted by their proper signes in this verse. <sup>9</sup> The praise of God, celebrated first by the holy men, in this verse: then by the heavenly Angels, in the two verses following.



dome, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

*¶ He alludeth to the Loues, which serueth day and night, for els there is no night in heauen: Or, vpon them: whereby is meant Gods defence & protection as it were towards*

*shē, who are as safe, as men in the Lords tentes.*

*¶ Esay 40. 10.*

*¶ Esay 25. 8.*

*Chap. 21. 4.*

13 A passage

ouer vnto the

expounding of

the vision, of

which the An-

gel enquireth

of S. Iohn, to shew

him vp vwithall;

in this verse: & Iohn in one forme of speech, both acknowledgeth his owne

ignorance, attributing knowledge vnto the Angel, and also in most modest

maner requesteth the expounding of the vision, 11 The exposition of

the vision, wherein the Angell telleth first the acts of the Saints, that is their

sufferings, and worke of faith in Christ Iesus, in this ver. Secondly their glo-

rie, both present, which consisteth in two things, that they minister vnto

God, and that God protecteth them, vers. 15: and to come, in their perfect

deliuerance from all annoyances, vers. 16. and in participation of all good

things, which euen the memorie of former euils shall neuer be able to dimi-

nish, vers. 17. The cause efficient, and which containeth all these things, is

onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauour

Christ Iesus.

13 10 Then one of the Elders spake, saying vnto me; What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made them white in the blood of the Lambe.

15 Therefore are they before the throne of God, and serue him day and night in his Temple; and he that sitteth on the throne will ouershadow them.

16 They shall hunger no more, neither thirst any more; neither shall the sunne light on them, neither any heate.

17 Because the Lamb, which is in the middes of the throne, shall feede them, and shall lead them vnto the liuely fountaines of water; and God shall wipe away all teares from their eyes.

¶ In this verse: & Iohn in one forme of speech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and also in most modest maner requesteth the expounding of the vision, 11 The exposition of the vision, wherein the Angell telleth first the acts of the Saints, that is their sufferings, and worke of faith in Christ Iesus, in this ver. Secondly their glorie, both present, which consisteth in two things, that they minister vnto God, and that God protecteth them, vers. 15: and to come, in their perfect deliuerance from all annoyances, vers. 16. and in participation of all good things, which euen the memorie of former euils shall neuer be able to diminish, vers. 17. The cause efficient, and which containeth all these things, is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauour Christ Iesus.

#### CHAP. VIII.

1 After the opening of the seuen th scale, 3 the Saints prayers are offered up with odours. 6 The seuen Angels come forth with trumpets, 7 The foure first blow, and fire falleth on the earth, 8 the sea is turned into bloud, 10 11 the waters waxe bitter, 12 and the starres are darkened.

¶ And

1 **A**ND when hee had opened the seventh *a Which ap-  
pears before him  
as his ministers.*  
scale, there was silence in heauen, about  
halfe an houre.

2 **A**ND I saw the seven Angels, which stand  
before God; and to them were giuen seven trum-  
pets.

3 **T**hen another Angell came, and stood be-  
fore the Lambe o-

peneth. The seventh scale is the next foresignification, and a precise  
commaundement of the execution of the most heauie iudgements of God  
vpon this wicked world: which foresignification being vnderstood by the  
scale, all things in heauen are silent, and in horrou through admiration,  
vntill commaundement of execution be seuerallie giuen of God vnto the  
administrers of his wrath. So he passeth vnto the third member, of which  
I spake before in the sixth Chapter and first verse, which member is of the  
execution of those euils wherewith God most iustly determined to afflicte  
the world.

Now followeth the third branch of the common historie, as  
euen now I sayd: which is the execution of the iudgements of God vpon  
the world. This is first generallie prepared, vnto the sixth verse; then by  
seuerall partes expounded according to the order of those that administrated  
the same, vnto the end of the Chapter following. Vnto the preparation of  
this execution are declared these things: first who were the administrers  
and instrumetes thereof, in this verse; secondly, what is the worke both  
of the Prince of Angels giuing order for this execution, thence vnto the 5.  
verse, and of his administrers, in the sixth verse. The administrers of the exe-  
cution are sayd to be seven Angels: their instruments, trumpets, whereby  
they should as it were found the al'arthe at the commaundement of God.  
They are propunded seven in number, because it pleased not God at once  
to powre out his wrath vpon the rebellious world, but at diuerse times, and  
by peece meale, and in slow order, and as with an vnwilling mind to exercise  
his iudgements vpon his creatures, so long called vpon both by word and  
signes, if happily they had learned to repent.

3 This is that great Emperour, the Lord Iesus Christ, our King  
and Saviour: who both maketh intercession to God the Father for the  
Saintes, filling the heavenly sanctuarie with most sweete odour, and offer-  
ing vp their prayers, as the Calues and burnt sacrifices of their lippes, in this  
verse: in such sort as euerie one of them (so powerfull is that sweete saueur  
of Christ, and the efficacie of his sacrifice) are held in reconeilement with  
God, and themselves made most acceptable vnto him, verse 4. And then also  
out of his treasure, and from the same sanctuarie powreth forth vpon the  
world the fire of his wrath, adding also diuine tokens thereunto: and by that  
meanes (as of old the harauldes of Rome were wont to doe) he proclaimeth  
warre against the rebellious world.

fore the altar hauing a golden censer; and much odoures was giuen vnto him, to offer with the prayers of all the Saintes vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saintes, <sup>b</sup> went vp out of the Angels hand, vnto the presence of God.

5 Then the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth: and there were made voyces, and thundrings, and lightnings, and earthquake.

6 And the seuen Angels, which had the seuen trumpets, prepared them selues to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with bloud; and they were cast into the earth: and the third part of trees was burnt vp, and all greene grasse was burnt vp.

8 Then the second Angell blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea; and the third part of the sea became bloud.

9 And the third part of the creatures, which were in the sea, and had life, dyed; and the third part of ships were destroyed.

*b Our prayers are nothing worth, vntlesse that true and sweete ianour of that onely oblation be especially and before all things with thū, that is to say, vntlesse we bring first of all iustified through faith in his Son, be acceptable vnto him.*

4 This is the worke of the administers. The Angels the administers of Christ, onely by sound of trumpet and voyce (for they are onely as haraulds) do effectually cal forth the instruments of the wrath of God, through

his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels six in number wrought in their order, set out vnto the nineteenth verse of the next Chapter: and is concluded with declaration of the euent which followed vpo these things done in the world, in the tenth and eleventh Chapters.

5 The first execution at the sound of the first Angell, vpon the earth, that is, the inhabitants of the earth (by metonymie) and vpon all the fruites thereof: as the comparing of this verse with the second member of the ninth verse, doth not obscurely declare.

6 The second execution, vpon the sea, in this verse, and all things that are therein, in the next verse.

10. 7 Then

10 7 Then the third Angell blew the trumpet, and there fell a great star out of heauen, burning like a torch, and fell into the third part of the riuers, and into the fountaines of waters.

11 The name of the starre is called wormewood: therefore the third part of the waters became wormewood; and manie men dyed of the waters, because they were made bitter.

12 9 After the fourth Angell blew the trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the starres: so that the third part of the was darkened, and the third part of the day did not shine, and likewise the night.

13 10 And I beheld, and heard one Angell flying through the middes of heauen, saying with a loud voyce, Wo, wo, wo, to the inhabitants of the earth, from the soundes remaining of the trumpets of the three Angels, which yet must blow their trumpets.

riuation of wordes, had rather expound it adieciuielie, for that which by reason of bitternesse can not be dronke, or which maketh the liquour into which it is powred, more bitter then that anie man can drinke the same.

9 The fourth execution vpon those lightsome bodies of heauen, which minister vnto this inferiour world.

10 A lamentable prediction or foretelling of those parts of the diuine execution which yet are behind: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ him selfe expressly foretold Luke 21. 24. &c. and they are common plagues generally denounced, without particular note of time.

7 The third execution vpon the fionds and fountaines, that is, vpon all fresh waters, in this verse: the effect whereof is, that manie are destroyed with the bitternesse of the waters, in the verse following.

8 This is spoken by metaphor, of the name of a most bitter herbe, and commonly known: vnlesse perhaps a man following those that note the de-

CHAP. IX.

1 The first Angell bloweth his trumpet, 3 and flying locustes come out. 13 The sixth Angell bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

*a By the bottom-  
lesse pit, he mea-  
neth the deepest  
darkenes of hell.*  
F. IVNIVS.

1 The fift execution vpon wicked me inhabiting the earth (as a little before the Angell sayd), wrought by the infernall powers, is declared

in this place vnto the eleuenth verse. And after it the sixt execution, thence vnto the ninetenth verse. And lastly is shewed the common euent that followed the former executions in the world, in the two last verses.

2 That is, that the Angell of God glittering with glorie, as a starre fell downe from heauen: Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authoritie, Chapter. 1. 18. or whether for some inferiour Angell, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministerie; here and Chapter 21. so the word *falling* is taken Gene. 14. 10. and 24. 64. and Hebr. 8. 6.

3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept vnto damnation, vnlesse God for a time doe let them loose. 2. Pet. 2. 4. Iud. 6. and of this booke Chapter. 10. the historie of which Chapter, hath agreement of time with this present Chapter.

4 Vnto this is added, the smoke of the hellish and infernall spirites, all darke, and darkening all things in heauen and in earth. These spirituall darkeneses are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse fife) sent these darkenesses into his kingdom, that he might at once, and with one impression overthrow all things, and peruert if it were possible the elect themselves. By this darknesse all spiritual light, both actiue as of the Sunne, and passiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirites: it followeth of the spirites themselves.

5 A description of the malignant spirites inuading the world, taken from their nature, power, forme and order. From their nature, in that they are like vnto certaine locustes, in quickenesse, subtletie, hurtfulnesse, number, and such like, in this verse. From their power, for that they are, as the Scorpions of the earth, of a secret force to do hurt. For our battell is not here with flesh and blond, but with powers. &c. Ephes. 6. 12. This place of the power of the deuils, generally noted in this verse, is particularly declared afterwarde, in the three next verses.



4 But it was cōmanded the, that they should 6 Here that

power of the

devils is particularly described, according to their actions and the effectes of the same. Their actions are sayd to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Christ shall not haue sealed, in this verse; and also because they neither had all power, nor at all times, no not ouer those that are their own, but limited in manner and time by the prescript of God, verse 5. So their power to afflict the godly is none, & for the wicked it is limited in acte and in effect, by the will of God: for the manner was prescribed vnto them, that they should not slay but torment the wretched world. The time is for five monethes, or for an hundred and fiftie dayes, that is, for so many yeares, in which the devils haue in deede mightilie peruercted all things, in the world; and yet without that publique and vnpunished licence of killing, which afterwards they vsurped when the sixt Angell had blowen his trumpet, as shall be sayd vpon the thirteenth verse. Now this space is to be accounted from the end of that thousand yeares mentioned chapter 20. 3. and that is, from the Popedom of that Gregorie the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impietie and wickednesse, as a slaue of the deuill, whom he serued, was the most wicked firebrand of the world. he excommunicated the Emperour Henry the fourth: went about by all maner of trecherie to set vp and put downe Empires and Kingdomes, as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in steed of Henrie before named, sending vnto him a crowne with this verse annexed vnto it, *Petra dedis Petro, Petrus diadema Rodolpho*, that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renowne. Finally, he so finely bestirred him selfe in his affaires, as he miserably set all Christendome on fire, & conueyed ouer vnto his successours the burning brand of the same; who enraged with like ambition, neuer ceased to nourish that flame, and to inkindle it more & more: whereby Cities, Common weales, and whole kingdomes set together by the eares amōgest themselves, by most expert cutthroates, came to ruine, whiles they miserably wounded one another. This terme of an hundred and 50. yeares, taketh end in the time of Gregorie the ninth, or *Hugolinus Anagninensis* (as he was before called) who caused to be compiled by one Raymond his chapleine and confessor, the body of the Decretals, and by sufferance of the Kings and Princes, to be published in the Christian world, and established for a law. For by this sleight, at length, the Popes arrogated vnto themselves licence to kill whom they would, whiles other were vnwares; and without feare established a butchery out of many, the wicked Canōs of the Decretals, which the trumpet of the 5. Angell had expressly forbidden, & had hindered vntill this time. The effectes of these bloudy actions are declared vpon the 6. verse: that the miserable world lāguishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grieuounesse of the miseries that oppressed them.

[Chap. 6. 16.

Ez. 7. 19.

Hose. 10. 8.

7 The forme of these hellish spirites and administrators, is shadowed out by signes & visible figures in this sort: that they are verie expert & swift: that wheresoeuer they are in the world the kingdome is theirs: that they menage al their affaires with cunning & skil, in this verse: that making shew of mildnes and tender affection to draw on men with all, they most impotently rage in all mischief: that they are most

mightie to doe hurt, verse 8. that they are freed from being hurt of any man, as armed with the colour of Religion and sacred authoritie of privilege: that they fill all things with horreur, verse 9. that they are fraudulent: that they are venomous and extremelie noysome, though their power be limited, verse 10. All which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals. 8 The order of the powers of maliciousnesse: that they are subiect vnto one infernall king, whom thou mayest call in English the destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto him selfe. And I cannot tell whether this name haue respect vnto the Etymologicall interpretation of Hildebrand, by a figure often vsed in Scripture: which albeit it may otherwise be turned of the Germaines (as the sense of copound wordes is commonly ambiguous) yet in very deede it signifieth as much as if thou shouldest call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him.

not hurt the grasse of y earth, neither any greene thing, neither any tree: but onely those me which haue not the seale of God in their foreheads.

5 And to them it was giuen that they should not kill them, but that they should be vexed fise monethes; and that their should be as the paine that cometh of a Scorpion, when he hath stung a man.

6 ¶ Therefore in those dayes shall men seeke death, and shal not finde it; and shall desire to dye, and death shall flie from them.

7 7 The forme of the locustes was like vnto horses prepared vnto battell; and on their heads were set as it were crownes, like vnto gold, & their faces were like the faces of men.

8 And they had haire as the haire of women; and their teeth were as the teeth of Lyons:

9 They had also habbergions, like to habbergions of yron: and the sound of their wings was like the sound of charers, when many horses run together in battell:

10 Also they had tayles like vnto Scorpions; and there were stings in their tayles; and their power was to hurt men fise monethes.

11 8 Now they had a King set ouer them, which

is the Angell of the bottomelesse pit; whose name in Hebrew is Abaddon, and in Greeke is called Apollyon, that is, the destroyer.

12 <sup>2</sup> One wo is past, and behold, yet two woes come after this.

13 <sup>10</sup> ¶ Then the sixt Angel blew the trumpet, and I heard a certaine voyce from the <sup>b</sup> foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angell, which had the trumpet; <sup>12</sup> Loose the foure Angels, which are bound at the great riuer Euphrates.

*b He alludeth to the altar of incense, which stood in the court which the priests were in, ouer against the Arke of the Couenant, hauing a voyce betwixt them.*

<sup>9</sup> A passage vnto the next point, and to the historie of the time following.

10 The sixt execution done vpon the world, by the tyrannicall powers thereof, working in the foure partes of the earth, that is, in most cruell manner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth verse. This narration hath two partes: a commaundement from God, in the fourteenth verse: and an execution of the commaundement, in the verses following.

11 The commaundement giuen by Christ him selfe, who is gouernour ouer all.

12 As if he should haue sayd, these hitherto haue bene so bounde by the power of God, that they could not freely runne vpon all men as themselves lusted, but were stayed and restrained at that great floud of Euphrates, that is, in their spirituall Babylon (for this is a description of the spirituall Babylon, by the limites of the visible Babylon long since ouerthrowne) that they might not commit those horrible slaughters, which they long breathed after. Now, goe to, let loose those foure Angels, that is, administers of the wrath of God, in that number that is conuenient to the slaughtering of the foure quarters of the world: stirre them vp, and giue them the bridle, that rushing out of that Babylon of theirs, which is the seate of the wicked ones, they may flee vpon all the world, therein to rage and most licentious to practise their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publique authoritie established for law, his owne Decretals; by which he might freely lay traynes for the life of simple men. For, who is it that seeth not that the lawes Decretall most of them are snares to catch soules withall? Since that time (O good God) how great slaughters haue there bene? how great massacres! All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same.

13 The execution of the commandement, is in two pointes: one, that these butcherers are let lose, that out of their tower of the spirituall Babylon they might with furie run abroad thorough all the world, as well the chiefe of that crue which are most prone vnto all assayes: in this verse; as their multitudes, both most copious, of which a number certaine is named for a number infinite, verse 16. and in themselves by all meanes fully furnished to hide and to hurt, vers. 17. as being armed with fire, smoke & brimstone, as appeareth in the colour of their armour which dazzleth the eyes of all men: and haue the strength of Lyons to hurt with all, from which (as out of their mouth) the fire, smoke, and stinking darts of the Pope are shot out, vers. 18. The other point is, that these butcherers haue effected the commandement of God by fraude and violence, in the two verses following.

14 That is, they are harmefull euery way: on what part soeuer thou put thine hand vnto them, or they touch thee, they do hurt. So the former are called Scorpions, verse 3. 15 Now remaineth the euent, (as I sayd vpon the first verse) which folowed of so many and so grievous iudgements in this most wicked world: namely an impenitent obfirmation of the vngodly in their impietie and vnrighteousnes, though they feeble themselves most vehemently pressed with the hand of God: for their obstinate vngodlines is shewed in this verse; and their vnrighteousnesse in the verse following. Hitherto hath bene the generall historie of things to be done vniuersally in the whole world: which because it doth not so much belong vnto the Church of Christ is therefore not so expressely distinguished by certaintie of time and other circumstances: but is woven, as they say, with a slight hand. Also there is none other cause why the historie of the seventh Angell is passed over in this place, the for that the same more properly appertaineth vnto the historie of the Church. But this is more diligently set out according to the times thereof, Chapter, 11. and 16. as shall appeare vpon those places.

15 The the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeare, to slay the third part of men.

15 And the number of the troupes of horsemen were twentie thousand times ten thousand: for I heard the number of them.

16 I also saw horses in a vision, and them that sate on them, hauing fire habbergions, and of lacinth, and of brimstone; & the heads of the horses were as the heads of Lyons: & out of their mouthes came forth fire and smoke and brimstone.

18 By these three was the third part of men killed, *that is*, by the fire, and by the smoke, and by the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tayles: for their tayles are like vnto Serpents, hauing heads, wherewith they hurt.

20 And the remnant of the men which were

not killed by these plagues, repented not of the workes of their hands, that they should not worship diuels, and || images of gold and of siluer, and of brasse, & of stone, and of wood, which neither can see, neither heare, nor go: || Psal. 115. 44  
and 135. 15.

21 Neither repented they of their murthers, nor of their sorceries, neither of their fornication, nor of their theftes.

CHAP. X.

1 Another Angel appeareth clothed with a cloud, 2 holding a booke open, 3 and crieth out. 8 A voice from heauen commandeth Iohn to take the booke, 10 He eateth it.

F. I. V. N. I. V. E.

1 **T**HEN I saw, 2 another mightie Angel coming downe from heauen, clothed with a cloud; & the raine bow was ouer his head, & his face was as the sunne, & his feet as pillars of fire.

1 Now S. Iohn passeth vnto the other propheticall historie, which is of the Church of God, as I shewed that this book should be distinguished,

2 And he had in his hand a 3 little booke open, and he set his right foote vpon the sea, and his left on the earth,

book should be distinguished,

chap. 4. 1. This storie reacheth hence vnto the two and twentieth chapter. And this whole chapter is but a transition from the common historie of the world, vnto that which is particular of the church. There are in this transition or passage, two preparatiues, as it were, vnto this church storie, comprised in this whole chapter. One is the authoritie of Christ, reuealing his mysteries, and calling his seruant, vnto the seuenth verse. The other is S. Iohn his calling proper vnto this place, and repeated from before; vnto the end of the chapter. Authoritie is giue vnto this reuelation, by these things: First, by the person of Christ, appearing from heauen in his habite and countenance, strong, readie, glorious, surueying all things by his providence, and gouerning them by his omnipotencie, verse 1. Secondly, that he brought not by chance, but out of a booke, this open reuelation set forth vnto the eye, to signifie the same vnto the sea, and land, as Lord ouer all, verse 2. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets doe) but crying out with a loud voice vnto them which sleepe: and with a lionish and terrible noise roused vp the secure: the verie thunders themselves giuing testimonie thereunto, verse 3. Lastly for that he confirmed all by an othe, verse 5. 6. 7. 2 Christ Iesus: see chap. 7. 2.

3 Namely a special booke of the affaires of Gods church. For the booke that containeth things belonging vnto the whole world, is said to be kept with the creator, chap. 5. 1. but the booke of the church, with the redeemer, and out of this booke is taken the rest of the historie of this Apocalyp.



*6 This was a gesture vfed of one that sweareth. which men do yet how adayes vse. c There shall neuer be any more time.*

*4 A godly care is laudable, but must be ioyned with knowledge. Therefore nothing must be taken in hand but by calling; which must be expected and waited for of the godly.*

*5 Neither time it selfe, nor the things that are in time: but that the world to coe is at hand, which is altogether of eternitie & beyond all times.*

*6 Whereof cha. 11. 15. & 16. 17.*

*7 The other part of this Ch. concerning the particular calling of S. Iohn*

*and did eat it vp; & it was in my mouth sweet as to the receiuing of the prophesie following which is enioyned him, first by signe in three verses; then in plaine words, in the last verse. Vnto the setting forth of the signe belong these things: That S. Iohn is taught from heauen, to demand the booke of prophesie, in this verse: for these motions and desires God doth inspire: that demanding the booke, he is charged to take it in a figuratiue manner, the vse whereof also is expounded, verse 9. (as Ezech 2. vers 9.) whence this similitude is borrowed: lastly, for that S. Iohn at the commandement of Christ tooke the booke; and found by experience that the same as proceeding from Christ was most sweet; but in that it foretelleth the afflictions of the church, it was most bitter vnto his spirit.*

3 And cried with a loud voice, as when a lyon roareth: and when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voice from heauē saying vnto me, <sup>a</sup> Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, & vpon the earth, <sup>b</sup> lift vp his hand to heauen,

6 And sware by him that liueth for euer more, which created heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the thinges which therein are, <sup>c</sup> that <sup>d</sup> time should be no more.

7 But in the days of the <sup>e</sup> voyce of the seuēth Angel, when he shall blow the trumpet, the myserie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard frō heauen, spake vnto me againe and said, Go and take the little booke which is open in the hand of the Angel, which standeth vpon the sea & vpon the earth.

9 So I went vnto the Angel, and said to him, Giue me the little booke. And he said vnto me, Take it, and eate it vp; and it shall make thy belly bitter, but it shall be in thy mouth sweet as hony.

10 Thē I took y<sup>e</sup> little book out of the Angels hand, and did eat it vp; & it was in my mouth sweet as to the receiuing of the prophesie following which is enioyned him, first by signe in three verses; then in plaine words, in the last verse. Vnto the setting forth of the signe belong these things: That S. Iohn is taught from heauen, to demand the booke of prophesie, in this verse: for these motions and desires God doth inspire: that demanding the booke, he is charged to take it in a figuratiue manner, the vse whereof also is expounded, verse 9. (as Ezech 2. vers 9.) whence this similitude is borrowed: lastly, for that S. Iohn at the commandement of Christ tooke the booke; and found by experience that the same as proceeding from Christ was most sweet; but in that it foretelleth the afflictions of the church, it was most bitter vnto his spirit.

honic:

hony: but whē I had eatē it vp, my belly was bitter

8 A simple and  
plaine declar-  
atio of the signē  
before going  
witnessing the  
diuine calling  
of S. Iohn, and  
laying vpō him  
the necessitie  
thereof.

11 <sup>8</sup> And he said vnto me, Thou must pro-  
phesie againe before people and nations, and  
tongues, and many Kings.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stir-  
reth vp two witnesses: 7 whom the beast murdereth, 9  
and no man burieth them. 11 God raiseth them to life. 12  
and calleth them vp to heauen, 13 The wicked are terrified.  
15 By the trumpet of the fourth Angel, the resurrection  
18 and iudgement is described.

F. IVN: vs.

1 Then was giuen me a reede, like vnto a

1 The authority

of the intended reuelation being declared, together with the necessitie of  
that calling which was particularly imposed vpō Iohn: hereafter followeth  
the historie of the estate of Christ his church both conflicting or warfaring  
& overcoming in Christ. For both the true church of Christ is said to fight  
against that which is falsely so called, over the which Antichrist ruleth:  
Christ Iesus overthrowing Antichrist by the spirit of his mouth: and Christ  
is said to overcome most gloriously vntill he shall slay Antichrist, by the ap-  
pearance of his coming, as the Apostle excellently teacheth. 2. Thes. 2. 8. So  
this historie hath two parts: One of the state of the church conflicting with  
temptations, vnto the 16. chap. The other of the state of the same church,  
obteining victorie, thence vnto the 20. chap. The first part hath two members,  
most conueniently distributed into their times, whereof the first containeth  
an historie of the Christian church for 1260. yeres, what time the Gospel of  
Christ was, as it were, taken vp from amongst men into heauen: the second  
containeth an historie of the same church vnto the victorie perfected. And  
these two members are briefly, though distinctly, propounded in this chap.  
but are both of them more at large discoursed, after in due order. For we vn-  
derstand the state of the church conflicting, out of chap. 12 & 13. and of the  
same growing out of afflictions, out of the 14. 15. & 16. chap. Neither did S.  
Iohn at vnwares ioyne together the historie of these two times in this chap.  
because here is spoken of prophesie, which all confesse to be but one: iust &  
immutable in the church, & which Christ commanded to be continual. The  
historie of the former time reacheth vnto the 14. vers. the latter is yet downe  
in the rest of this chap. In the former are shewed these things: the calling of  
the seruants of God, in 4. verses: the conflicts which the faithfull must godly  
vndergo in their calling, for Christ & for his church, thence vnto the 10. ver.  
and their resurrection, & receiuing vp into heauen, vnto the 14. verse. In the  
calling of the seruants of God, are mentioned two things: the begetting and  
setting of the church in two verses: and the education thereof in two other  
verses. The begetting of the church is here commended vnto S. Iohn by  
signe and by speech: the signe is a measuring rod; and the speech a comman-  
dement to measure the Temple of God, that is, to reduce the same vnto a  
new forme: because the Gentiles are alreadie entred into the Temple of  
Ierusalem, and shall shortly defile and overthrow the same utterly.

*a He speaketh of the outer court, which was called the peoples court, because all men might come into that.*

*b That is counted to be cast out, which in measuring is refused as prophane.*

rodde; and the Angel stood by me, saying, Rise<sup>a</sup> and mete the Temple of God, and the altar, and them that worship therein.

<sup>2</sup> <sup>3</sup> But the<sup>a</sup> court which is without the temple<sup>b</sup> shut out, and mete it not: for it is given vnto the<sup>4</sup> Gentiles; and the holy citie shall they tread vnder foote,<sup>5</sup> two and fortie moneths.

<sup>2</sup> Either that of Ierusalem which was a figure of the church of Christ, or that heavenly exemplar, whereof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sence therefore is, Thou seest all things in Gods house, almost from the passion of Christ, to be disordered: and that not onely the citie of Ierusalem, but also the court of the Temple is trampled vnder foote of the nations, and of prophane men whether Iewes or straungers: and that onely the Temple, that is, the bodie of the temple, with the altar, and a small companie of good men which truly worship God, do now remaine, whom God doth sanctifie and confirme by his presence. Measure therefore this, euen this true church, or rather the true type of the true church, omitting the rest and so describe all things from me, that the true church of Christ may be, as it were, a very little center: and the church of Antichrist as the circle of the center, euenie way in length and breadth compassing about the same: that by way of prophesie thou mayest so declare openly, that the state of the Temple of God, and the faithfull which worship him, that is of his church, is much more streight then the church of Antichrist.

<sup>3</sup> As if he should say, it belongeth nothing vnto thee, to iudge those which are without, 1. Cor 5. 12. which be innumerable: looke vnto those of the household onely, or vnto the house of the living God. <sup>4</sup> To prophane persons, wicked, and vnbeleeuers, aduersaries vnto the Church.

<sup>5</sup> Or a thousand two hundred and threescore dayes, as is said in the next verse: that is, a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel: which thing I noted before 2. 16. The beginning of these thousand two hundred and threescore yeeres, we account from the passion of Christ, whereby (the partition wall being broken downe) we were made of two, one, Ephes 2. 14. I say one flocke vnder one shepheard, Ioh. 10. 16. & the end of these yeres precisely falleth into the Popedome of Boniface the eight, who a little before the end of the yeere of Christ 1294. entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in prison his predecessour *Celsinus*; whom by fraude, vnder colour of oracle, he deceived: for which cause, that was well said of him, *Intrauit ut vulpes. regnauit ut leo, mortuus est ut canis*. That is, He entred like a foxe, reigned like a lion, and died like a dog. For if from 1294. yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth iust 1266. yeares, which are mentioned in this place, and many others.

3 But <sup>c</sup> I wil giue the same vnto my two witnesses, & they shal <sup>e</sup> prophesie a thousand two hundred and threescore daies, clothed in sackcloth.

*c When they have done their message.*

4 These <sup>s</sup> are the two olive trees, and two candlestickes, standing before the God of the earth.

*6 I had rather translate it illud then illam, the temple then the citie: for God saith I will giue that temple, & commit it vnto my two witnesses, that is vnto the ministers of the word, who are few indeed, weake and contemptible: but yet two, that is of such a number as one of*

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man will hurt them, thus must he be killed.

6 These have power to shut vp heauen, that it raigne not in the dayes of their prophesying; and haue power ouer the waters to turne them into bloud, and to smite the earth with all manner plagues, as often as they will.

7 <sup>10</sup> And when they haue <sup>e</sup> finished their testi-

monie, they shall exercise their office inioyned by me by the space of those thousand two hundred and sixtie yeares, in the midst of afflictions though neuer so lamentable; which is figuratiuely shewed by the mourning garment.

8 That is, the ordinarie and perpetuall instruments of spirituall grace, peace and light in my Church, which God by his onely power preserved in this Temple. So Zach. 4. 3.

9 The power and efficacy of the holy ministerie, and which is truly Evangelicall, is declared both in earth and in heauen, protecting the administrators thereof, and destroying the enemies, in this verse, vertue indeede diuine, most mightily shewing forth it selfe in heauen, earth, and the sea, verse 6. as it is described 2. Cor. 10. 4. according to the promise of Christ, Mar. 16. 17. And this is the second place (as I said before) of the combats which the seruants of God must needes vnder goe in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses; to be ouercome and killed, verse 7. After the slaughter follow these things: that the carcases of the godly are layd abroad, verse 8. being vburied, are made a matter of scorn, together with cursing and bitter execrations, verse 9. and that therefore gratulations are publikey and priuately made, verse 10.

10 That is, when they haue spent those thousand two hundred and sixtie yeares mentioned verse 2. and 3. in publishing their testimonie according to their office.

11 Of which as monie, the beast that commeth vp out of the  
ter, chap. 13. &c. bottomles pit, shall make war against them, &  
That beast is shall ouercome them, and kill them.

The Romaine 8 And their corpses shall lie in the streets  
Empire, made long ago of ciuill, Ecclesiasticall: the chiefe head whereof was then Boni-  
face the eighth, as I said before: who lifted vp himselfe in so great arrogancie  
(saith the author of *Fasciculus temporum*) that he called himselfe Lord of the  
whole world, as well in temporall causes as in spirituall. There is extant  
of that matter, written by the same Boniface, most arrogantly, shall I say, or  
most wickedly *ca. unam sanctam. extra. de maiestate & obedientia*; and in the  
first of the decretals (which is from the same author) many things are found  
of the same argument. 12 He shall persecute most cruelly the holy men,  
and put them to death, and shall wound & pierce through with cursings,  
both their names and writings. And that this was done to verie manie goodly  
men by Boniface and others, the histories do declare, especially since the  
time, that the odious and condemned name amongst the multitude, first of  
the brethren Waldenses or Lugdunenses, then also of the Fraticells, was  
pretended, that good men might with more approbation be massa. red.

13 That is, openly at Rome: where at that time was a most great con-  
course of people, the yeare of Iubilie being then first ordained by Boni-  
face vnto the same end, in the yeare of Christ one thousand three hun-  
dred, example whereof is read Chapter 1. *Extra. de penitentis & remissio-  
nis*. So by on act he committed double iniurie against Christ, both aboli-  
shing his truth by the restoring of the type of the Iubilie, and triumphing  
ouer his members by most wicked superstition. O religious heart! Now, that  
we should vnderstand these things of Rome, S. Iohn himselfe is the author,  
both after in the seuenteenth Chapter almost throughout, and also in the  
circumscription now next following, when he saith, it is that great Citie  
(as Chapter 17. 18. he calleth it) and is spirituallly rearmed Sodome and E-  
gypt: and that spirituallly (for that must here againe be repeated from be-  
fore) Christ was there crucified. For the two first appellations signifie spi-  
rituall wickednesses: the latter signifieth the shew and pretence of good,  
that is, of Christian and sound religion. Sodome signifieth most licentious  
impierie and iniustice; Egypt most cruell persecution of the people of God;  
and Ierusalem signifieth the most confident glorying of that Citie, as it were  
in true religion, being yet full of falshood and vngodlinesse. Now who is ig-  
norant that these things do rather and more agree vnto Rome, then vnto  
any other Citie? The commendations of the Citie of Rome for manie  
yeares past, are publickely notorious, which are not for me to gather toge-  
ther. This onely I will say, that he long since did verie well see what Rome  
is, who taking his leaue thereof vsed these verses:

*Roma vale, vidi, satis est vidiſſe: reuertar*

*Quam leno, meretrice, curra cinibus ero.*

Now farewell Rome, I haue thee seene: it was inough to seee  
I will returne when as I meane, baud, harlot, knaue to be.



of the great citie, which <sup>d</sup> spiritually is called Sod <sup>d</sup> After a more  
dō & Egypt, <sup>14</sup> where also our Lord was crucified. <sup>secret kind of</sup>  
<sup>meaning & vnderstanding.</sup>

9 And they of the people and kinreds, and  
tongues, & Gētiles shall see their corpses <sup>13</sup> three  
dayes and an halfe, and shall not suffer their car-  
kasses to be put in graues. <sup>14</sup> Namely in  
his members, as  
also he said vn-  
to Saul, Act 9. 5.

10 And the inhabitants of the earth, <sup>16</sup> shall  
reioyce ouer them, & be glad; and shall send gifts  
one to another : becaule these two Prophetes  
<sup>17</sup> vexed them that dwelt on the earth. <sup>15</sup> That is, for  
three yeeres &  
an halfe : for so  
manie yeeres  
Boniface liued  
after his Iubi-  
ley, as Bergo-  
menis witnes-  
feth.

11 <sup>18</sup> But after <sup>19</sup> three daies & an halfe, <sup>20</sup> the  
spirit of life <sup>coming</sup> from God, shall enter into the;  
& they <sup>21</sup> shall stand vp vpon their feete: & great  
feare shall come vpon them which shall see them.

12 After this they heard a great voice from  
heauen, saying vnto them, Come vp hither. And

exercise the iolities of their Iubilie. 17 The Gospel of Christ is the afflictio  
of the world; & the ministerie therof, the sauour of death vnto death, to those  
that perish. 2. Cor. 2. 16. 18 The third place as I noted before, is of the ri-  
sing againe of the Prophets from the dead, and their carrying vp into hea-  
uen. For their resurrection is shewed in this verse; their calling and lifting vp  
into heauen, in the verse following. 19 That is, what time God shall  
destroy that wicked Boniface.

20 That is, the Prophets of God shall in a sort rise againe, not the same  
in person (as they say) but in spirit; that is, in the power & efficacie of their  
ministerie, which S. Iohn exprest before vers. 5. and 6. And so the prophecy  
that is spoken of Elias, is interpreted by the Angel to be vnderstood of Iohn  
the Baptist, Luke 1. 17. For the same Boniface himselfe, who sought to kill  
and destroy them, was the fire of Gods mouth (which the holy ministerie  
sheweth and exhibireth) deuoured, and died miserable in prison, by the in-  
deuour of Sarra Columnensis, and Nogaretus a French knight, whom Philip  
the faire king of France sent into Italie but with a verie small power.

21 That is, the most grievous heat of afflictions and persecutions shall  
stay for a while, for the great amaze that shall arise vpon that sodaine and  
vnlooked for iudgement of God. 22 They were called by God into  
heauen, and taken out of this malignant world, into the heauenly Church,  
which also lyeth hidden here in the earth, to exercise their calling secretly,  
as of who this wretched world was vnworthy. Heb. 11. 38. For the Church of  
the wicked is by comparison called the earth or the world; & the Church of  
the godly, heauen. So in ancient time amongst the godly Israelits; so amongst  
the Iewes in the dayes of Manasses & other kings, when the earth refused the  
heires of heauen, we read that they lay hidden as heauen in the earth.

*8* *Glorified God by confessing his Name.*

*23* Yet could they not hinder the secret ones of the Lord (as the psalmist calleth them, Psal. 83. 4.) but that they went on forward in his worke,

*24* Bergomēsis saith, in the yere of our Lord 1301 this yere a blasfing starre foretelling great calamitie to come, appeared in heauen: in which ye are vp-on the feast of S. Andrew, so great an earth-

quake suddenly arose, as neuer before: which also continuing, by times, for many dayes, ouerthrew many stately houses. This saith he of the yere next folowing the Iubilie: which S. Iohn so many ages before, exprest as it were word for word. *25* They were in deed broken with present astonishment of mind, but did not earnestly repent as they ought to haue done. *26* He passeth vnto the second historie, which is the second part of this Chapter. S. Iohn calleth these the second and third wo, hauing respect vnto Chap 9. 11. *27* Of whose sounding the trumpet Christ expressly foretold. ch. 10. 7. & this is the second part of this chap. containing a general historie of the Christian Church, fro the time of Boniface the 3. vnto the cōsummatiō of the victory declared by voice from heauen. In this historie there are three branches: a preparation by the sound of the Angels trumpet: a narration by the voyces of heauenly Angels & Elders: and a confirmation by signe. *28* The narration hath 2. parts; an acclamation of the heauely creatures, in this vers. and, both an adoration by all the Elders, vers. 16. & also a most ample thanks giuing, vers. 17. 18. The sence of the acclamation is, Now the Lord is entred on his kingdon, & hath restored his Church, in which most mightily recovered from the profanation of the Gentiles, he may glorifie him self. Namely, that, which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accōplished. *29* As before 7. 11. This giuing of thanks is altogether of the same cōtent with the words going before.

they ascended vp to heauen in a cloud, *33* and their enemies did see them.

*13* *34* And the same houre was a great earthquake, and the tenth part of the citie fell, and in the earthquake was slain in number seuen thousand men: and the rest were sore feared, *35* and gaue glorie to the God of heauen.

*14* *36* The second wo is past, and behold the third wo will come quickly.

*15* *37* Then the seuenth Angel blew the trumpet, & there were great voyces in heauen saying, *38* The kingdomes of this world are our Lords, and his Christs, who shall raigne for euermore.

*16* *39* And the foure and twentie Elders, which sate before God on their thrones, fel vpon their faces, and worshipped God,

*17* Saying, We giue thee thanks, Lord God almightie, Which art, and which wast, and which art to come: for that thou hast taken vnto thee thy great might, and hast entred thy kingdome.

18 <sup>30</sup> And the Nations were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, both small and great, and shouldest destroy them, which destroy the earth.

19 Then the temple of God was <sup>31</sup> opened in heauē, & there was seen in his Tēple the Arke of his couenant: & there came lightnings, & voyces, and thundrings, and earthquake, and great hayle. <sup>31</sup> This is the confirmation of the next prophēcie before going by signes exhibited in heauen, and that of two forties, whereof some are visible, as the passing away of of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, & reitufing the glorious presence of God, and the lightnings: others apprehended by eare and such more dull senses, which beare witness in heauen and in earth to the truth of the iudgements of God.

CHAP. XII.

1 *A woman* 2 *appeareth travelling with child,* 4 *whose child the Dragon would deuour,* 7 *but Michiell ouercommeth him,* 9 *and casteth him out.* 13 *& the more he is cast downe & vanquished, the more fiercely he exerciseth his subtilties.*

30 A speech of the Hebrew language, as much to say, as, the Gentiles being angry, thine inflamed wrath came vpon the, and shewed it selfe fro heauē, occasioned by their anger and furie.

31 This is the confirmation of the next prophēcie before going by signes exhibited in heauen, and that of two forties, whereof some are visible, as the passing away of of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, & reitufing the glorious presence of God, and the lightnings: others apprehended by eare and such more dull senses, which beare witness in heauen and in earth to the truth of the iudgements of God.

F. I. V. N. I. V. S.

1 Hitherto hath bene the generall prophēcie, comprehended in

1 <sup>1</sup> AND there appeared a great wonder in heauen, as I shewed vpon the 11. chapter. Now shalbe declared the first part of this prophēcie, in this & the next chap. and the latter part in the 14. 15. and 16. chapters. Vnto the first part, which is of the conflicting or militant Church, belong two things: The beginning and the progresse of the same in conflicts and Christian combats. Of which two, the beginning or vpspringing of the Church is described in this chap. & the progresse thereof in the chap. following. The beginning of the Christian Church we define to be from the first moment of the cōception of Christ, vntil that time wherein this Church was as it were weyned and taken away fro the breast or milk of her mother: which is the time when the Church of the Iewes with their Citie & Temple was ouerthrowne by the iudgement of God. So we haue in this chapter the storie of 69. yeares & vpwādes. The partes of this chap. are 3. The first is, the historie of the conception & bearing in wombe, in 4. verses. The second, an historie of the birth, fro the 5. vers. vnto the 12. The third is, of the woman that had brought forth, vnto the end of the chap. And these severall parts haue euery one their cōsisties. Therefore in that first part are two things contained, one the cōception & bearing in wōbe, in 2. verses: & another of the lying in waite of the Dragon against that which should be brought forth, in the next 2. verses. In the first point are these things; the description of the mother, vers. 1. and of the dolours of childbirth, vers. 2. all shewed vnto Iohn from heauen.

8 A type of the true and holie Church, which then was in the Nation of the Jewes. This Church (as is the state of the holy Church Catholike) did in it selfe shine about with glorye of God, trod vnder feete mutabilitie and changeablenesse, and possessed the

kingdome of heauen as the heire thereof. 3 For this is that barren woman that brought not forth, of which Esa. 54. 1. & Gal. 4. 37. she cried out for good cause, & was tormented at that time; when in the iudgement of all she seemed neare vnto death, and in manner ready to giue vp the ghost, by reason of her weakenesse and pouerrie. 4 That is, the deuill or Satan (as is declared, verse 9) mightie, angrie, and full of wrath. 5 Thereby to withstand those seuen Churches before spoken of, that is, the Catholique Church; and that with kinglie furniture and tyrannicall magnificence, signified by the crownes set vpon his heades, as if the same without controuersie belonged vnto him by proper right: as also he boasted vnto Christ, Mat. 4. 9. See after, vpon chap. 13. 1. 6 More then are the hornes of the Lambe, or then the Churches are: so well furnished doth the tyrant brag himselfe to be, vnto all manner of mischief. 7 After the description of Satan followeth his actions that is, his battell offered vnto the Church, partly to that which is visible, wherein the wheat is mingled with the chaffe, and the good fish with that which is euill; a good part hereof, though in appearance it shined as the starres shine in heauen, he is sayd to thrust downe out of heauen, and to peruert: for if it were possible, he would peruert euen the elect, Mat. 24. 24. and partly to the elect members of the holy Catholique Church. in the second part of this verse. Many therefore of the members of the visible Church (saith S. Iohn) he ouerthrew and triumphed vpon them. 8 He withstood that elect Church of the Jewes, which was now readie to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole bodie is compared vnto a woman: and a part of the Church, vnto that which is brought forth, as we haue noted at large vpon Cant. 7. 6.

9 Christ mysticall (as they call him) that is, the whole Church, consisting of the person of Christ as the head, and of the body vnited thereunto by the spirite, so is the name of Christ taken. 1. Cor. 12. 12.

# REVELATION. CHAP. XII. 43

5 <sup>10</sup> So she brought forth a <sup>11</sup> man child, *a They were cast*  
which should rule all Nations with a rod of yron: *our. for that they*  
and her child was taken vp vnto God and to his *were neuer seen*  
throne. *in heauen any*  
*more.*

6 <sup>12</sup> And the woman fled into the wildernes, <sup>10</sup> The second  
where she hath a place prepared of God; that history is of the  
<sup>13</sup> they should feed her there a thousand, two Church deliue-  
hundreth and three score dayes. red of child: in  
which first the

7 And there was a battell fought in hea- consideration  
uen, <sup>14</sup> Michaell and his Angels fought against of the child,  
the Dragon, and the Dragon fought and his An- borne, & of the  
gels. mother is de-  
scribed in two

8 <sup>15</sup> But they preuailed not, neither was their verses: second-  
<sup>2</sup> place found any more in heauen. ly the battaile

9 And that great Drago was cast out, that old of the Dragon  
serpent, which is called the deuil and Satā, which against the  
deceiueth all the world: he was *euē* cast into the young child, &  
the victorie ob-  
tained against

him, in three verses following: last of all is sung a song of victorie, vnto the  
twelfth verse. Now S. Iohn in consideration of the child borne, noteth two  
things; for he both describeth him, and his station or place in this verse.

11 That is, Christ the head of the Church ioyned with his Church (the  
beginning, roote, and foundation whereof is the same Christ) indowed with  
kinglie power, and taken vp into heauen out of the iawes of Satan (who as a  
Serpent did bite him vpon the crosse) that sitting vpon the celestiall throne  
he might reigne ouer all. 12 The Church of Christ which was of the  
Iewes, after his Assumption into heauen, hid it selfe in the world as in a wil-  
dernes, trusting in the onely defence of God, as witnesseth S. Luke in the  
Actes of the Apostles. 13 Namely the Apostles and seruantes of God, or-  
deined to feede with the word of life, the Church collected both of Iewes  
and Gentiles; vnlesse any man will take the word *alerent*, impersonally, af-  
ter the vse of the Hebrwes, in steed of *aleretur*: but I like the first better. For  
he hath respect vnto those two Prophets, of whom chapter 11. 3. as to the  
meaning of the 1260. dayes, looke the same place. 14 Christ the Prince  
of Angels, and head of the Church, who beareth that yron rod, verse 5. See  
the notes vpon Dan. 12. 1. In this verse is a description of the battell; and of  
the victorie, in the two verses following. The Psalmist had respect vnto this  
battell, Psal. 68. 19. and Paul, Ephes. 4. 8. & Col. 2. 15. 15 The description  
of the victorie, by denying of one thing in this verse, and by affirming the co-  
trary in the next verse. As that Satan gained nothing in heauen, but was by  
the power of God throwen down into this world, wherof he is prince: Christ  
himselfe and his elect members standing still by the throne of God.



earth, and his Angels were cast out with him.

10 Then I heard a loud voyce in heauen, saying, <sup>16</sup> Now is come saluation, and strength, & the kingdome of our God, & the power of his Christ: for the accuser of our brethré is cast down, which accused them before our God day and night.

11 But they ouercame him by the blood of that Lambe, and by that word of their testimony, and they <sup>b</sup> loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, full of great wrath, knowing that he hath but a short time.

13 Now when <sup>17</sup> the Dragon saw that he was cast downe vnto the earth, he persecuted the woman, which had brought forth the man *child*.

14 <sup>18</sup> But to the woman were giue two wings of a great Eagle, that she might flie from the presence of the Serpent into the wildernesse, into her place, where she might be nourished for a

*He is sayd in the Hebrew to gae, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is sayd not to loue his life, who doubteth not to hazard it, when soeuer neede requireth. c. Into that place which God had appointed for her.*

16 The song of victorie or triumph, containing first, a proposition of the glorie of God and of Christ, shewed in that victorie: secondly it containeth a reason of the same proposition, taken from the effectes, as that the enemy is overcome in battell, in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 8. 37.) verse 11. Thirdly a conclusion, wherein is an exhortation vnto the Angels, and Saints; & vnto the world a Prophecie of great miserie, and of destruction procured by the deuill against mankind, lest himselfe should shortly be miserable alone, verse 12.

17 The third part: an historie of the woman deliuered, consisting of two members, the present battell of Satan against the Christian Church of the Jewish Nation, in foure verses: and the battell intended against the seede thereof, that is, against the Church of the Gentiles, which is called holy by reason of the Gospell of Christ, in the two last verses.

18 That is, being strengthened with diuine power, and taught by oracle, she fled swiftly from the assault of the deuill, and from the common destruction of Ierusalem, & went vnto a solitarie Citie beyond Iordan called Pella, as Eusebius telleth in the fift Chapter of the third booke of his Ecclesiasticall historie: which place God had commaunded her by Reuelation.

time,

1<sup>9</sup> time, and times, and halfe a time.

15 <sup>20</sup> And the Serpent cast out of his mouth water after the woman, like a flood; that he might cause her to be caried away of the flood.

16 <sup>21</sup> But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragō had cast out of his mouth.

17 <sup>22</sup> The dragon was wroth with the woman: and went to make warre with the rénant of her seed, which keepe the cōmandemēts of God, and which haue the testimonie of Iesus Christ.

18 <sup>23</sup> And he stood on the sea sand.

19 That is for three yeares & a halfe: so the same speach is takē Dan. 7. 25.

This space of time is reckoned in manner frō that last: & most grievous rebellion of the Iewes, vnto the destruction of the Citie and tēple: for their defectiō or falling away began in the 12. yeare of Nero; before the beginning whereof, many fore signes and predictions were shewed from heauen, as Iosephus writeth lib. 7. cap. 12. and Hegeſippus lib. 5. cap. 44. amongst which this is verie memorable, that in the feast of Pentecost not onely a great sound and noyse was heard in the Temple, but also a voyce was heard of many out of the Sanctuary, which cried out vnto all. Let vs depart hence. Now three yeares and a halfe after this defectiō was begun of the Iewes, and those wonders happened, the Citie was taken by force, the Temple overthrowne, and the place forsaken of God: and this compasse of time S. Iohn noted in this place.

20 That is, he inflamed the Romanes and Nations, that they persecuting the Iewish people with cruell armes, might by the same occasion invade the Church of Christ, now departed from Ierusalem and out of Iudæa. For it is an vsuall thing in Scripture, that the raging tumultes of the Nations should be compared vnto waters. 21 That is, there was offered in their place other Iewes, vnto the Romanes & nations raging against that people: and it came to passe thereby that the Church of God was saved whole from that violēce; that most raging floud of persecutiō which the Dragō vomited out being altogether spent in the destructiō of those other Iewes. 22 Being set on fire by this meanes, he began to be more mad, & because he perceived that his purpose against the Christiā Church of the Iewish rénant was come to naught: he resolved to fall vpō her seed, that is, the Church gathered also by God of the Gentiles, & the holy members of the same. And this is that other branch, as I said vpō the 13. ver. in which the purpose of Satā is shewed, ver. 17. and his attemp, ver. 18. 23 That is, as a most mightie tēpest he ruffled vpō the whole world (whose Prince he is) to raise the flouds & prouoke the natiōs, that they might by their furious billowes tosse vp & down, drine here & there, & finally destroy the Church of Christ with the holy mēbers of the same. But the providēce of God resisted his attemp, that he might fauour the Church of the Gētiles yet tēder & as it were greene. The rest of this story of the Dragō is excellētly prosecuted by the Apostle S. Iohn hereafter in chap. 20. For here the dragō endeavouring to do mischief, was by God cast into priſon.

## CHAP. XIII.

*1 The beast with many heades is described, 2 which draweth the most part of the world to Idolatrie. 11 The other beast rising out of the earth. 13 giueth power vnto him.*

**T**hen I saw a beast rise out of the sea, which had seuen heads, and ten hornes, and vpon his hornes were ten crownes; & vpon

**F. IVNIVS.**

**1** The Apostle hauing decla-

red the springing vp of the Christian Church, and the state of that Church from which ours taketh her beginning, doeth now passe vnto the storie of the progresse thereof, as I shewed in the entrance of the former Chap. And this historie of the progresse of the Church and the battailes thereof, is set downe in this Chapter, but distinctly in two partes; one is of the ciuill Roman Empire, vnto the tenth verse. Another of the body Ecclesiasticall or Propheticall, thence vnto the end of the Chapter. In the former part are shewed these things: First the state of that Empire, in foure verses; then the actes thereof, in three verses; after, the effect, which is exceeding great glorie, verse 8. And last of all is commended the vse and the instruction of the godly against the euils that shall come from the same, verse 9. 10. The historie of the state, containeth a most ample description of the beast first intire, verse 1. 2. and then restored after hurt, verse 3. 4.

**2** On the sand whereof stood the deuill practising new tempests against the Church, in the verse next before going: what time the Empire of Rome was endangered by domesticall dissentions, and was mightily tossed, hauing euery and anone new heads, and new Emperours. See after, 17. 8.

**3** Hauing the same instruments of power, providence, and most expert gouernement, which the Dragon is sayd to haue had. Chapter 12. 3.

**4** We read in the 12. Chapter and 3. verse, that the Dragon had seuen crownes set vpon seuen heads: because the thiefe auoucheth himselfe to be the proper Lord and Prince of the world: but this beast is sayd to haue ten crownes, set vpon seuerall not heades but hornes: because the beast is beholden for all vnto the Dragon, verse 1. and doth not otherwise raigne, then by law of subiection giuen by him, namely, that he employ his hornes against the Church of God. The speech is taken from the auncient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heades; but their vassals and such as raigned by grace from them, wore the same vpon their hoores; for so they might commodiously lay downe their diademes when they came into the preience of their Soueraignes: as also the Elders are sayd, when they adored God which sat vpon the throne, to haue cast downe their crownes before him. Chapter 4. 10.

his

his heads & the name of blasphemie.

2 And this beast which I saw, was like a Leopard, and his feet like a beare, & his mouth as the mouth of a Lyon: 7 and the Dragon gaue him his power, and his throne, and great authoritie.

3 Contrarie to that, which God of old commanded should be written in the head peece of the high Priest, that is

*Sacritas Iebo-*

*ua*. Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which Saint Paule saith in the second Chapter of his second Epistle to the Thessalonians verse 4. *He fixeth as God, and boasteth him selfe to be God*. For this name of blasphemie both the Romane Emperours did then challenge vnto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth professe the same of themselves; when they challenged vnto themselves loueraignetie in holy things; of which kinde of sayings the sixt booke of the Decretals, the Clementines, and the Extrauagants, are very full. For these men were not content with that which Anglicus wrote in his *Poëtria*, (the beginning whereof is, *Papa super mundi*. The Pope is the wonder of the world) *Nec Deus es, nec homo, sed neuter ex utroque*. Thou art not God, ne art thou man, but neuer mixt of both; as the glose witnesseth vpon the sixt booke: But they were bold to take vnto themselves the very name of God, and to accept it giuen of others: according as almost an hundred and twentie yeares since, there was made for Sixtus the fourth when he should first enter into Rome in his dignitie Papall, a pageant of triumph, and cunningly fixed vpon the gate of the Ciue he should enter at, having written vpon it this blasphemous verse.

*Oratio vocis mundi moderari habemas,  
Et merito in terris credetis esse Deus.*

By oracle of thine owne voyce the world thou gouernest all,  
And worthely a God on earth, men thinke and do thee call.

These and fixe hundred the like who can impute vnto that modestie whereby good men of old would haue themselves called the seruantes of the seruantes of God: Verely either this is a name of blasphemie: or there is none at all.

6 Swift as the Leopard, easily clasping all things, as the Beare doth with her soote, and tearing and deuouring all things with the mouth as doth the Lyon.

7 That is, he lent the same vnto the beast to vse, when he perceived that himselfe could not escape, but must needs be taken by the hand of the Angell, and cast into the bottomlesse pit, Chapter 20. yet did he not so abandon the same vterly from himselfe, but that he might vse it as long as he could.

3 This is the other place that appertaineth to the description of the beast of Rome: that be- sides that nat- urall digni- tie, and ampli- tude of the Ro- maine Empire, which was sha- dowed in the two former verses, there was added this

also as miracu-

lous, that one head was wounded, as it were, vnto death, and was healed againe, as from heauen, in the sight of all men. This head of Nero the Em- perour, in whom the race of the Cæsars fell from the Imperiall dignitie, and the government of the Common weale was translated vnto others, in whose handes the Empire was so cured and recovered to health, as it seemed vnto all so much the more deepe- ly rooted and grounded fast, then euer before. And hence followed those effectes, which are next spoken of: First, an admiration of a certaine power, as it were, sacred and diuine, sustei- ning the Empire and governing it: Secondly, the obedience and submission of the whole earth, in this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of deuils, confirmed by the Romane Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estima- tion, as that both the name and worship of a God was given vnto him, verse 4. Now there were two causes which wrought in the mindes of men this Re- ligious: the shew of excellencie, which bringeth with it reuerence: and the shew of power inuincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him?

9 The second member containing an historie of the actes of the beast, as I sayd verse 1. The historie of them is concluded in two pointes, the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his im- pietie against God, and his immanitie and iniustice against all men, espe- ciallie against the godlie and those that were of the household of faith, verse 3. The manner of the actes or actions done, is of two sortes; both im- pious in minde, and blasphemous in speach against God, his Church, and the godlie, verse 6. and also most cruell and iniurious in deedes, even such as are done of most raging enemies, and of most insolent and proud conquerours, verse 7. 10 Namely his actions, and manner of dealing. As concerning those 42. monethes, I haue spoken of them before chapter. 11. 2.

mie



mie against God, to blasphemie his Name, <sup>11</sup> and his tabernacle, <sup>12</sup> and them that dwell in heaven.

7 It was also giuen vnto him to make warre with the Saints, and to ouercome them; and power was giuen him ouer euerie kindred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, <sup>13</sup> whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 <sup>14</sup> If any man hath an eare, let him heare.

10 If any lead into captiuitie, he shall go into captiuitie: || if any kill with a sword, he must be killed by a sword: here is the patience and the faith of the Saintes.

11 <sup>15</sup> Then I sawe an other beast com-

ing out of the sea, like vnto a leoparde, and had three heads, and one of his heads was as of a leoparde, and he had seven crowns, and his voice was as of many voices. I sawe also, and heare also, that the voice of the multitude of the Saints, which were slain for the word of the Lambe, sayd vnto the Lord, saying, Take vengeance for vs, O Lord, against the beasts that have slain vs.

Concerning heaven, See chap. 11. 12. <sup>13</sup> That is, such as are not from everlasting elected in Christ Iesus. For this is that Lambe slaine, of which chap. 5. 6. These words I doe, with Arctas, differing thus in this manner: *Whose names are not written euen from the laying of the foundations of the world, in the booke of life, of the Lambe slaine:* and this distinction is confirmed by a like place, hereafter, chap. 17. 8.

<sup>14</sup> The conclusion of this speech of the first beast, consisting of two parts, An exhortation to attentive audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comfortes for those which in patience and faith shall waite for that glorious coming of our Lord and Sauour Christ, verse 10.

<sup>15</sup> The second member of the vision, concerning the Ecclesiasticall dominion, which in Rome succeeded that which was politique, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same bodie or corporation is called of S. Iohn by the name of false prophet, chap. 16. 13. & 19. 20. The forme of this beast is first described, in this verse, then his acts, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed, a soue of the earth (as they say) obscurely borne, and by lile and lile creeping vp, out of his abiect estate.

<sup>11</sup> That is, the holy church, the true house of the liuing God.

|| Gen. 9. 6.

Matth. 26. 52.

<sup>12</sup> That is, the godly in general, who had themselves free from his crueltie. For this bloodie beast, furbarged those holy soules most faithfully with innumerable accusations, for the name of Christ,

as we read in Iustine Martyr, Tertullian, Ar-

nobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently, in destroying the flocke of Christ: and we in our owne memorie haue found by experience, to our incredible griefe.

<sup>13</sup> That is, such as are not from everlasting elected in Christ Iesus. For this is that Lambe slaine, of which chap. 5. 6. These words I doe, with Arctas, differing thus in this manner: *Whose names are not written euen from the laying of the foundations of the world, in the booke of life, of the Lambe slaine:* and this distinction is confirmed by a like place, hereafter, chap. 17. 8.

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16 That is, in ming vp out of the earth, <sup>16</sup> which had two shew he sēbled hornes like the Lambe, but he spake like the dragon. the Lambe (for

what is more

milde, or more

humble then to

be the seruant

of the seruants

of Gods) but in

deed he played

the part of the

Dragon, and of the Wolfe.

Matth. 7. 15.

For euen Saran changeth himselfe

into an Angel of light, 2. Cor. 11. 14. and what should his honest disciples and

seruants doe

17 The historie of the actes of this beast, containeth in summe three

things, hypocrisie, the witnesse of miracles, and tyrannie: of which the first is

noted in this verse, the second in the three verses following; the third in the

sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, wher-

by he abuseth both the former beast and the whole world: in that albeit

he hath by his cunning, as it were by lime, made of the former beast

a most miserable ~~exilium~~ or anatomic, vsurped all his authoritie vnto him

selfe, and most impudently exerciseth the same in the sight and view of him

yet hee carrieth him selfe so, as if he honoured him with most high

honour, and did in verie good trueth cause him to be reuerenced of

all men.

18 For vnto this beast of Rome, which of a ciuill Empire is made an

Ecclesiasticall hierarchie, are giuen diuine honors, and diuine authoritie: so

far, as he is beleueed to be aboute the Scriptures, which the glosse vpon the

Decretals declareth by this deuillish verse,

*Articulos soluit, synodumque facit generalem.*

That is,

*He changeth the Articles of faith, and giueth authoritie to*

*generall Counsellors.*

Which is spoken of the Papall power. So the beast is by birth, foundation, seate, and finally substance one: onely the Pope hath altered the forme and manner thereof, being him selfe the head both of that tyrannicall Empire, and also of the false prophets: for the empire hath he taken vnto him selfe, and thereunto hath added this cunning deuise. Now these wordes *whose deadly wound was cured*, are put here for distinction sake, as also sometime afterwards: that euen at that time the godly readers of this propheticke might by this signe be brought to see the thing as present: as if it were said; that they might adore this verie Empire that now is, whose head we haue scene in our owne memorie to haue bene cut off, and to be cured againe.

13 <sup>19</sup> And he doth great wonders; so that he maketh fire to come downe from heauen on the earth, in the sight of men;

*a To giue life, as Iannes & Iam. bres imitated the wonders that Moses wrought.*

14 And deceiueth them that dwell on the earth, by reason of the signes, which were giuen to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make an <sup>20</sup> image of the <sup>21</sup> beast, which was wounded of the sword, and did liue againe.

*19 The second point of the things done by the beast is the credite of great wonders or miracles, apper-*

15 <sup>22</sup> And it was giuen to him to giue <sup>a</sup> life strengthening of this impietie; of which signes some were giuen from aboue, as it is said that fire was sent downe from heauen by false forcerie, in this verse. Others were shewed here below in the sight of the beast, to establish idolatrie, and deceiue soules: which part S. Iohn setteth forth, beginning (as they say) at that which is last; in this manner: First the effect is declared in these words, *He deceiveth the inhabitants of the earth.* Secondly, the common maner of working, in two sorts: one of miracles, *For the signes which were giuen him to do in the presence of the beast;* the other of the words added vnto the signes, and teaching the idolatrie confirmed by those signes, *Saying vnto the inhabitants of the earth, that they should make an image vnto that beast which &c.* Thirdly, a speciall manner is declared, *That it is giuen vnto him to put life into the image of the beast:* and that with such a kinde of quickning that the same both speaketh by answer vnto those that aske counsell of it, and also pronounceth death against all those that do not obey nor worship it: all which things often times by false miracles through the procurement and inspiration of the diuell, haue bene effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuill in images, as of old in the serpent, Genes. 3. 1. By which examples is confirmed, not the authoritie of the beast, but the truth of God and of these prophesies. 20 That is, images, by *enallage* or change of the number; for the worship of them euer since the second councill of Nice, hath bene ordeined in the church by publique credite and authoritie, contrarie vnto the Law of God. 21 In the Greeke the word is of the darieue case, as much to say, as vnto the worship, honour and obeying of the beast; for by this maintenance of images, this pseudopropheticall beast doth mightily profit the beast of Rome, of whom long ago he receiued them. Wherefore the same is hereafter very fitly called the image of the beast, for that images haue their beginning from the beast, and their forme or manner from the will of the beast, and haue their end and vse fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast (that is, which the beast hath ordeined to establish idolatry) which miraculously speake, and giue iudgement, or rather marueilously, by the fraud of the false prophets, the Papists books are full fraughted.

vnto the image of the beast, and that the image of the beast should speake; and to cause that as many as would not worship the image of the beast, should be killed.

*b The marke of the name of the beast.*

23 The third place, is a wicked and most insolent tyrannie, as was said before, vsurped over the persons of men, in this verse; and over their goods and actions, in the next verse. For he is said, both to bring vpon all persons a tyrannous seruitude,

that as bondslaves they might serue the beast: and also to exercise ouer all their goods and actions, a pedlerlike abuse of indulgences and dispensations (as they tearme them) amongst their friends; and against others, to vse most violent interdictions, and to shoote out cursings, euen in naturall and ciuill, priuate and publike contractes, wherein all good faith ought to haue place.

24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make seruile vnto themselves, the persons and doings of men, signing them in their forehead and hands: and as for the signe left by Christ (of which Chap. 7. 3.) and the holy Sacrament of Baptisme they make as void. For whom Christ hath ioyned vnto him selfe by Baptisme, this beast maketh challenge vnto them by his greasie chrisme, which he doubteth not to preferre before Baptisme, both in authorite and in efficacie.

25 That is, haue any free trafficke, or entercourse with men, but they onely which shall haue this anointing and consecration of clerckly tonsure, as they call it. Read Gratian *de consecrat. distinct. 5. c. omnes; cap. spiritus* &c. of these matters.

26 Here the false prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name, and the number of the name. The meaning is, that man that hath not, first their anointing and clerickall tonsure or shauing; secondly holy orders, by receiuing whereof is communicated the name of the beast; or finally hath not attained that high degree of pontificall knowledge, and of the lawe (as they call it) Canonickall, and hath not as it were made vp in accompt and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

16 <sup>23</sup> Also he maketh all, both small & great, rich and poore, free and bond, to receiue <sup>24</sup> a marke in their right hand or in their foreheads:

17 And that no man may <sup>25</sup> buy or sell, saue he that hath the <sup>26</sup> marke, or the name of the beast, or the number of his name.

18 <sup>27</sup> Here is wisdom. Let him y<sup>e</sup> hath vndersta<sup>nd</sup> - 27 That is, in  
ding cou<sup>nt</sup> the nūber of the beast: for it is the <sup>18</sup> nū<sup>m</sup> - this number of  
the beast con-

sisteth that popish wisdom, which vnto them seemeth the greatest of all others. In these words S. Iohn expoundeth that saying which went before of the number of the beast, what it hath about his marke or accognifance, and his name. These things (saith S. Iohn) the marke and name of the beast, doe easily happen vnto any man: but to haue the number of the beast, is wisdom: that is, onely the wise and such as haue vnderstanding can come by that number; for they must be most illuminated doctours that attaine thereunto: as the words following do declare. 28 How great & of what denomination this nūber of the beast is, by which the beast accounteth his wisdom, S. Iohn declareth in these words; Doest thou demand how great it is? it is so great that it occupieth the whole man; he is alway learning and neuer commeth vnto the knowledge thereof: he must be a man in deede that doth attaine vnto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, and perfectly ariseth of all the parts thereof in their seuerall denominations (as they terme them) it standeth of sixe by vnities, fennes, hundreds, &c. so as there is no one part in the learning and order pontificall, which is not either referred vnto the head, and, as it were, the top thereof, or contained in the same: so fitly doe all things in this hierarchie agree one with another, and with their head. Therefore that cruell beast Boniface the eight doth commend by the number of six those decrees which he perfected: in the proeme of the sixth booke. *Which booke* (saith he) *being to be added vnto five other bookes of the same volume of decretals, we thought good to name Sextum, the sixth; that the same volume by addition thereof, containing a senarie, or the number of sixe booke (which is a number perfect) may yeeld a perfect forme of menaging all things, and perfect discipline of behaviour.* Here therefore is that number of the beast, who powreth from himselfe all his parts, and bringeth them all backe againe vnto himselfe by his discipline in most wise and cunning manner. If any man desire more of this, let him search the gloze vpon that place. I am not ignorant that other interpretations are brought vpon this place: but I thought it my dutie, with the good fauour of all, and without the offence of any, to propound mine opinion in this point. And that for this cause especially, for that it seemed vnto me neither probable nor like to be true, that the number of the beast, or of the name of the beast, should be taken as the common sort of interpreters do take it. For this number the beast teacheth, giueth out, imprinteth, as a publique marke of such as be his; and esteemeth that marke about others, as the marke of those whom he loueth best. Now those other expositions seeme to be faire remoued from this propertie and condition of that number: whether you respect the name *LXXIIII*, or *TITAN* or any other. For these the beast doth not teach, nor giue forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approueth not these, but reproneth them: and hateth them that thinke so of this number, with an hatred greater then the hatred of *Vasini*.



ber of a man: and his number is sixe hundreth, fixtie and sixe.

## CHAP. XIII.

1 The Lambe standeth on mount Sion, 4 with his chaff wor-  
shippers. 6 One Angel preacheth the Gospell: 8 an other  
foretelleth the fall of Babylon: 9 the third warneth that the  
beast be awyded. 13 A voyce from heauen pronounceth the  
happie who die in the Lord. 16 The Lords sickle is thrust  
into the barnell. 18 and into the vintage.

## F. IVNIVS.

1 The historie  
of the church  
of Christ being  
finished for  
more then a  
thousand and  
three hundreth  
yeres, at which  
time Boniface

the eight liued,  
as before hath  
bene said: there

remaineth the rest of the historie of the confiting or militant Church from  
thence vnto the time of the last victorie, in three Chapters. For first of all,  
as the foundation of the whole historie, is described the standing of the  
Lambe with his armie and retinue, in fve verses: after, his worthe actes,  
which he hath done and yet doth, in most mightie manner; whilest he over-  
throweth Antichrist with the spirit of his mouth, in the rest of this Chap-  
ter, and in the two following. Vnto the description of the Lambe are pro-  
pounded three things, his situation, place and attendancie: for the rest are  
expounded in the former visions, especially vpon the fift Chapter.

2 As readie girt to do his office (as Actes 5. 36.) in the midst of his  
Church, which afore time mount Sion did prefigure. 3 As before 7. 2.  
This retinue of the Lambe is described first by diuine marke (as before 7. 2.)  
in this verse. Then by his diuine occupation, in that all and euerie one in  
his retinue most vehemently & sweetly (vers. 2.) do glorifie the Lambe with  
a speciall song before God and his elect Angels: which song flesh & blood  
cannot heare, nor vnderstand, verse 3. Lastly by their deedes done before,  
and their sanctification; in that they were virgins, pure from spirituall and  
bodily fornicatio, that is, from impietie & vnrighteousnes; that they folowed  
the Lambe as a guide vnto all goodnesse, and cleaued vnto him: that they  
are holy vnto him, as of grace redeemed by him: that in truth, & in the sim-  
plicitie of Christ, they haue exercited all these things; sanctimonie of life, the  
direction of the Lamb, a thankful remembrance of redemption by him: finally  
(to conclude in a word) that they are blamelesse before the Lord. ver. 4. & 5.

the

the hundreth, fourtie and foure thousand, namely they which were bought out of the earth.

4 These are they, which are not defiled with women; for they are virgins: these follow the Lamb, whither soeuer he goeth: these are bought from amongst men, to be as first fruites, holy vnto God, and to the Lambe:

5 And in whose mouthes is found no guile: for they are without spot before the throne of God.

6 ¶ Then I saw: another Angel fly through the mid of Heauen, hauing an euerlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kinred, & tongue, and people,

7 ¶ Saying with a loud voyce, Feare God, and giue glorie to him: for the houre of his iudgement is come: and worship him that made ¶ heauen and earth, & the sea, and the fountaines of waters.

8 And there followed another Angel, saying, ¶ *Babylon that great citie is fallē, it is fallen: for* the vice of the godly consisting inwardly of reuerence towards God; and outwardly of the glorifying of him: the visible signe of which is adoration verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euery one of the vngodly which worship the beast, verse 9. 10. 11. Finally the state of the holy seruants of God both present, verse 12. and to come, most blessed, according to the promise of God. verse 13. ¶ This Angel is a type or figure of the good and faithfull seruants of God, whom God especially from the time of that Boniface the eighth, hath raised vp to the publishing of the Gospell of Christ, both by preaching and by writing. So God first, neare vnto the time of the same Boniface vsed Peter Cassiodorus an Italian; after, Arnold de villanoua, a French man; then Ockam, Dante, Petrarch; after that *Iohannes de rupe casa* a Franciscan; after, Againe, John Wickliffe English-man, and so continually one or another, vnto the restoring of the truth, and enlarging of his Church. ¶ That is, Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. Iohn describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospell offered from God.

¶ Psal. 143. 6.

¶ Act. 14. 15.

¶ E. 49. 21. 9.

4 The other part (as I said on the first ver.) is of the actes of the Lambe, the manner whereof is deliuered in two sortes; of his speach and of his factes. His speaches are set forth vnto the 13. verse of this chapter; & his factes vnto the 16. chapter. In the speach of the Lambe, which is the word of the Gospell, are taught in this place these

things: The seruice of the godly consisting inwardly of reuerence towards God; and outwardly of the glorifying of him: the visible signe of which is adoration verse 7. The ouerthrowing of wicked Babylon, verse 8. and the fall of euery one of the vngodly which worship the beast, verse 9. 10. 11. Finally the state of the holy seruants of God both present, verse 12. and to come, most blessed, according to the promise of God. verse 13.

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*Ieremie. 51. 8.*

*Chap. 18. 2.*

*a Of her fornication, whereby God was provoked to wrath.*

*b That is, for the Lord.*

*c By workes, as meant there: ward which followeth good workes.*

*|| Heb 4. 10.*

7 That is, shall not worship God alone, but shall transference his diuine honour vnto this beast, whether he do it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before me, him will I deny before my father & his An-

gels, *Matth. 10. 32.* And this is that voyce of the holy ministerie, which at this time is verie much vsed of the holie and faithfull seruants of God. For hauing now sufficiently found out the publicke obstinacie of Babylon, they labour not anie longer to thunder out against the same: but to saue some particular members by terror (as Saint Iude speaketh) and to plucke them out of the publicke flame: or else by a vehement commendation of their estate, to leade them away; they set before them eternall death, into which they rush vowares, vnlesse in good time they returne vnto God: but the godly which are of their owne flocke, they exhort vnto patience, obedience, and faith in the Lord Iesus, and charge them to giue light, by their example of good life, vnto others.

8 The patience, sanctification and iustification by faith: the consequences whereof are, rest, felicitie, and glorie eternall, in the heavenly fellowship of God and his Angels.

she made all nations to drinke of the wine of the  
2 wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, 7 If any man worship the beast and his image, and receiue *his* marke in his forehead, or on his hand,

10 He also shal drinke of the wine of the wrath of God, euen of the mere wine, which is powred into the cup of his wrath; and shalbe tormented with fire and brimstone in the sight of the holy Angels, and in the sight of the Lambe.

11 And the smoke of their tormēt shal ascend vp for euermore: and they shall haue no rest day nor night, which worshippeth the beast and his image, and whosoever receiueth the print of his name.

12 8 Here is the patience of the Saintes here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voyce out of heauē, saying vnto me, Write; Blessed from henceforth are the dead which die *b* in the Lord, Yea, saith the Spirit: for they rest from their labors, & their works follow them.

14 <sup>9</sup> ¶ And I looked, and behold <sup>10</sup> a white cloud; and upon the cloud sat one like unto a man, <sup>11</sup> having on his head a golden crowne, and in his hand a <sup>12</sup> sharpe sickle. || *Ierl. 3. 13.*  
|| *Matth. 13. 39.*

15 <sup>13</sup> And another Angell came out of the Temple, crying with a loud voyce to him that sat on the cloud, || Thrust in thy sickle & reape: for the time is come for thee to reape: for the || haruest of the earth is ripe. 9 The second part of this Chapter, as I said verse 1. Of the actes & doings of Christ in overthrowing of Antichrist and his Church, by the spirit of his diuine mouth: seeing that hauing bene called backe by word

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 <sup>14</sup> The another Angell came out of the temple, which is in heauē, hauing also a sharpe sickle. backe by word

both publicly and priuately vnto his dutie, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and procure his owne adherents that they may do him seruice: and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are two kinde; one common or generall, in the rest of this Chapter; another particular, against that sauege and rebellious beast, and his worshippers, in the 15. and 16. Chapters. That common kinde, is the calamitie of warres, spread abroad through the whole earth, & filling all things with blood. & that without respect of any person. This is figured or shadowed out in two types, of the haruest and vintage. Since the time that the light of the Gospell began to shine out, and since prophesie or preaching by the grace of God was raised vp againe, how horrible warres haue bene kindled in the world: how much humane flesh hath bene throwne to the earth, by this diuine reaping: how much blood (alas for woe) hath overflowne for these three hundred yeares almost all histories do cry out, and this our age (if euer before) is now in horror by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, that is, of the haruest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke circle of heauen.

11 As one that shall raigne from God, and occupie the place of Christ in this miserable execution. 12 That is, a most fit and commodious instrument of diuine execution, destroying all, by hewing and thrusting thorough: for who may stand against Gods

13 Christ giueth commandement, in this verse, and the Angell executeth in the next verse.

14 The other type (as I sayd vers. 14) is the vintage, the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out every thing, then is the haruest labour. This is therefore a more grievous iudgement, both because it succeedeth the other, and because it is vnderstood to be executed with greater diligence.

15 That is, it  
ouerflowed ve-  
ry deepe, & ve-  
ry farre & wide:  
the speech is  
hyperbolical or  
excessiue, to si-  
gnifie the  
greatnes of the  
the slaughter.  
And these be  
those pleasant  
fruits forsooth,  
of the contempt  
of Christ, and  
desiring of An-  
tichrist rather  
then him, which the miserable, mad, and blind world doth at this time reape.

18 And another Angell came out from the al-  
tar, which had power ouer fire; and cried with a  
loud cry to him that had the sharpe sickle, & said;  
Thrust in thy sharpe sickle, & gather the clusters of  
the vineyard of the earth: for her grapes are ripe.

19 Therefore the Angell thrust in his sharpe  
sickle on the earth, & cut downe the grapes of the  
vineyard of the earth, and cast them into that  
great wine presse of the wrath of God.

20 And the wine presse was troden without  
the Citie,<sup>15</sup> & bloud came out of the wine presse,  
vnto the horse bridles, by the space of a thousand  
and six hundred furlongs.

#### CHAP. XV.

1 The seven Angels hauing the seven last plagues. 3 They then  
conquered the beast praye God. 6 To the seven Angels,  
7 seven vialles full of Gods wrath, are deliuered.

#### F. IVNIVS.

1 This is that  
other place of  
the actes of  
Christ, as I no-  
ted before 14.

14. Now there-

fore is shewed a singular worke of the iudgement of God, belonging to the  
ouerthrow of Antichrist and his forces: of which diuine worke the prepara-  
tion is described in this chapter: and the execution, in the next. The prepara-  
tion is first set downe generally and in type, in this verse: and is after particu-  
larly set forth, in the rest of the chap. 2 Of which chap. 8. & 9. in powring  
forth the plagues of the world: for euē these plagues, do for the most part a-  
gree with those. 3 There are two parts of the narratio: one the confessio of  
the Saints glorifying God, whē they saw that preparatio of the iudgemēt of  
God, vnto the 4 ver. another the vocatio, instructio, & confirmatio of those in-  
strumēt which God hath ordained for the executio of his iudgemēt, in 4 o-  
ther verses. 4 This part of the visio alludeth vnto that sea or large vessel of  
brasse, in which the priests washed thesclues in the entrāce of the tēple: for  
in the entrance of the heavenly temple (as it is called vers. 5) is said to haue  
bene a sea of glasse, most lightsome and cleare, vnto the comoditie of choise:  
mixt with fire, that is, as containing the treasure of the iudgements of God,  
which he bringeth forth and dispenseth according to his owne pleasure: for  
out of the former, the Priests were cleansed of old: & out of this the vngodly  
are destroyed now, chap. 4. 6.

wuh



with fire; and<sup>5</sup> them that had gotten victorie ou-  
uer the beast, and his image, and his marke, and  
the number of his name,<sup>6</sup> stand at the glassie sea,  
hauing the Harpes of God,

*a So is Moses cal-  
led for honour's  
sake, as it is set  
forth Deut. 34.*

3 And they sung the<sup>7</sup> song of Moses the<sup>a</sup> ser-  
uant of God, and the song of the Lambe, saying,  
<sup>8</sup> Great and maruiculous are thy workes o Lord  
God almightie: iust and true are thy<sup>b</sup> wayes, o  
King of Saintes.

*10.  
|| Psal. 145. 17.  
b Thy doing's.  
|| Iere. 10 7.*

4 || Who shall not feare thee, O Lord, & glo-  
rifie thy Name: for thou onely art holy; & all Na-  
tions shall come and worship before thee: for thy  
iudgements are made manifest.

*5 That is, the  
godly martyrs  
of Christ, who  
shall not give  
place euen in  
miracles vnto  
that beast: of  
these see be-  
fore chap. 13,  
17. and 14. 9. 10.*

5<sup>9</sup> And after this, I looked, and behold, the  
temple of the tabernacle of testimonie was open  
in heauen.

*6 Glorifying  
God, from the  
particular ob-  
seruation of the  
weapons and*

6 And the seue<sup>10</sup> Angels came out of the tēple,  
which had the<sup>11</sup> seuen plagues, clothed in<sup>12</sup> pure

instruments of Gods wrath, stōring in that sea of glasse. 7 That song of  
triumph which is Exodus 15 2.

8 This song hath two partes: one a confession, both particular, in  
this verse, and generall, in the beginning of the next verse: another, a narra-  
tion of causes belonging to the confession; whereof one kinde is eternall in  
it selfe, and most present vnto the godly, in that God is both holy, and alone  
God: another kinde is future and to come, in that the elect taken out of the  
Gentiles (that is, out of the wicked ones and vnbeleeuing, as Chapter 11. 2.)  
were to be brought vnto the same state of happinesse, by the magnificencie  
of the iudgements of God, in the next verse.

9 The second part of the narration (as was noted, verse 2.) where-  
in first the authoritie of the whole argument and matter thereof is figured  
by a forerunning type of a Temple opened in heauen, as Chapter 11. 19.  
namely that all those things are diuine and of God, that proccede from  
thence, in this verse; Secondly, the administers, or executours, come forth  
out of the Temple, verse 6. Thirdly, they are furnished with instruments of  
the iudgements of God, and weapons fit for the manner of the same iudge-  
ments, verse 7. Finally, they are confirmed by testimonie of the visible glo-  
rie of God, in the last verse. A like testimonie whereunto was exhibited of  
old in the law, Exodus 40. 34.

10 That is, commandements to inflict those seuen plagues. Here is the  
figure called Metonymia. 11 Which was in old time a signe of the  
Kingly or Priestly dignitie.

*Kingly or priestly dignitie*

11 This girding was a signe of diligence; and the girdle of gold was a signe of sinceritie, and trustines in taking in charge the commandements of God.

13 Of these before chap. 4. 7.

14 None of those seven Angels might returne, till he had performed fully the charge committed vnto him, according to the decree of God.

and bright linnen, and hauing their breasts<sup>13</sup> girded with golden girdles.

7 And one of the<sup>13</sup> foure beastes gaue vnto the seven Angels seven golden vialles, full of the wrath of God, who liueth for euermore.

8 And the Temple was filled with smoke proceeding from the maiestie of God, and from his power, and<sup>14</sup> no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

# CHAP. XVI.

3 and 17 The Angels poure out the seven vialles of Gods wrath giuen vnto them, and so diuerse plagues arise in the world, 18 so terrifie the wicked, 19 and the inhabitants of the great Citie.

F. IVNIUS,  
1 In the former Chapter was set downe the preparation vnto the worke of God: here is deliuered the

execution thereof. And in this discourse of the execution, is a generall commandement, in this verse; then a particular recitall in order of the execution done by euery of the seven Angels, in the rest of the Chapter. This speciall execution against Antichrist and his crewe, doth in manner agree vnto that which was generally done vpon the whole world, Chapter 8. and 9. and belongeth if my coniecture faile me not vnto the same time. Yet herein they do differ one from another, that this was particularly effected vpon the Princes and ringleaders of the wickednesse of the world; the other generally against the whole world being wicked. And therefore these iudgements are figured more gricuous then those.

2 The historie of the first Angell, whose plague vpon the earth is described almost in the same wordes with that fixt plague of the Egyptians. Exod. 9. 9. But it doth signifie a spirituall vicer, and that torture or butcherie of conscience seared with an hote yron, which accuseth the vngodly within: & both by truth of the word (the light whereof God hath now so long shewed forth) and by bitterness, stirreth vp and forceth out the sword of Gods wrath.

some,

some, and a grievous sore vpon the men, which had the <sup>3</sup> marke of the beast, and vpon them which worshipped his image.

3 <sup>4</sup> After the second Angell powred out his viall vpon the sea, and it <sup>2</sup> became as the blood of a dead man: and euery liuing thing that liued in the sea, dyed.

4 <sup>5</sup> Then the third Angell powred out his viall vpon the riuers and fountaines of waters; and they became blood.

5 And I heard the Angell of the waters say, Lord, thou art iust; Which art, and Which wast, and Which shalt be; because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophetes, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 <sup>6</sup> And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.

8 <sup>7</sup> And the fourth Angell powred out his viall on the Sunne, and it was giue vnto him to torment men with heat of fire,

9 And men boyled in great heat, and blas-

punishment of God: which is common to this place, and that which went before. Wherefore also this praying is attributed vnto the Angell of the waters, a name common to the second and third Angels, according as both of the are sayd to be sent against the waters, albeit the one of the sea, the other of the riuers, in two verses. <sup>8</sup> A confirmation of the prayse before going, out of the sanctuarie of God; whether immediately by Christ, or by some one of his Angels: for Christ also is called another Angel. Chap. 7. 2. 3. 8. and 10. 1.

7 The storie of the fourth Angell, who throweth a plague vpon the heauen and vpon the Sunne, of which Luke 21. 26. the effectes whereof are noted two. The one peculiar, that it shall scorch men with heate, in this verse. The other proceeding accidentally from the former, that their furie shall so much the more be enraged against God, in the next verse: when yet (O wonderfull mercie and patience of God!) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked: as the things before going do declare.

*a It was turned into rotten and filthy blood, such as is in dead bodies.*

*See chap. 13.*

*See chap. 13.*

*4 The storie of the second Angell, who troubleth and molesteth the seas, that he may stir vp the consciences of men sleeping in their wickedness: see chapter 8. 8.*

*5 The storie of the third Angell, striking the riuers, in this verse, who proclaiming the iustice of God, commendeth the same by a most graue comparison of the sins of men with the*

8 The storie of the fift Angell, who striketh the kingdome of the beast with two plagues: abroad with darknesse; & within with biles and dolours most grievous, throughout his whole kingdome: that thereby he might wound the conscience of the wicked, and punish that most peruerse obstinacie of

the Idolaters: whereof arose perturbation, and thence a furious indignation and desperate madnesse, raging against God, and hurtfull vnto it selfe.

9 The storie of the sixth Angell, diuided into his act, and the euent thereof. The act is, that the Angell did cast out the plague of a most glowing heate, wherewith euen the greatest floudes and which most were wont to swell and ouerslow (as Euphrates) were dried vp, by the counsell of God, in this verse. The euent is, that meere madnesse wherewith the wicked are enraged, that they may scorne the iudgements of God, and abuse them furiously to serue their owne turne, and to the executing of their owne wicked outrage.

10 The bound of the spirituall Babylon, and the fortresses of the same, as Chapter 9. 14.

11 So the Church of the vngodly, and kingdome of the beast is sayd to be left naked, all the defences thereof, in which they put their trust, being taken away from it.

12 That is, that euen they that dwell furthest off, may with more commoditie make hast vnto that sacrifice which the Lord hath appointed.

13 That is, the deuill, as Chapter 12. 3.

14 Whereof Chapter 13. 1. 15 That is, of that other beast, of which Chapter 13. 1. for so he is called also Chapter 19. 20. and 20. 10.

16 That is, euerie of them bent their whole force, and conspired, that by wonders, word, and worke they might bring into the same destruction all Kings, Princes, and Potentates of the world, cursedly bewitched of them by their spirites, and teachers of the vanitie and impuritie of the beast that committed fornication with the Kings of the earth. And this is a right description of our times.

vncleane spirites <sup>17</sup> like vnto frogges.

14 For they are the spirites of deuils, working miracles, and go vnto the Kings of the earth, & of the whole world, to gather them to the battell of that great day of God Almightye.

15 <sup>18</sup> (¶ Behold, I come as a theefe. Blessed is he that watcheth and keepeth his garments, least he walke naked, and men see his filthines.)

16 <sup>19</sup> He therefore gathered them together into a place, called in Hebrew <sup>20</sup> Arma-gedon.

17 ¶ <sup>21</sup> The seuenth Angel powred out his viall into the <sup>22</sup> ayre: and there came a loude voyce out of the Temple of heauen <sup>23</sup> from the

¶ Chap. 3. 31.

Matth 24. 42.

Luke 12. 39.

17 Croaking with all importunitie, and continually day & night prouoking & calling forth to armes, as the trumpets and furies of warre: as is declared in the next verie.

18 A Parenthesis for admonition, in which God warneth his holy seruants who rest in the expectation of Christ, alwayes to adresse their mindes vnto his coming, and to looke vnto themselves, that they be not shamefully made naked, and circumuented of these vncleane spirits, & so they be miserably vnprepared at the coming of their Lord, so Matth 24. 26 and 25. 13.

19 Namely the Angell, who holily according to the commaundment of God, was to doe sacrifice: notwithstanding that those impure spirites doe the same wickedly, as seruants not vnto God, but vnto that beast, that hath seuen headed.

20 That is (to say nothing of other expositions) the mountaine it selfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture, that Megiddon is a Citie and territorie in the Tribe of Manasses, bordering vpon Issacar and Asser: and was made famous by that lamentable ouerthrow of king Iosias, whereof 2. Reg. 22. 30. and 2. Chronic. 35. 22. and Zach. 12. 11. In this mountaine countrey God saith by figure or type, that the kings of the peoples which serue the beast, shall meete together: because the Gentiles did alwayes cast that lamentable ouerthrow in the teeth of the Church of the Iewes, vnto their great reproch: and therefore were perswaded, that that place should be most fortunate vnto them (as they speake) and infortunate vnto the godly. But God here pronounceth, that that reproch of the Church, & confidence of the vngodly, shall by him selfe be take away in the selfe same place where the nations perswaded them selves, they should mightily exult and triumph against God and his Church.

21 The storie of the seuenth Angell vnto the end of the Chapter, in which first is shewed by signe and speach, the argument of this plague, in this verse: and then is declared the execution thereof, in the verses following.

22 From whence he might moue the heauen aboue, and the earth beneath.

23 That is, from him that sitteth on the throne, by the figure called *Metonymia*.



*b* Appeared not, which the Hebrewes viter after this sort, were not, Gen. 5. 24.

*||* Iere. 25. 15.

*c* As it were about the weight of a talent: and a talent was threescore pound, that is, six hundredth groates, whereby is signified a marvellous and strange kind of weight.

*24* That is, Babylon is vndone, as is shewed verse 19. and in

the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter: and the last, containing a perfect victory, is described in those that follow. *25* Now is declared the execution (as I sayd, in verse 17.) and the things that shall last come to passe in heaven and in earth, before the ouerthrow of the beast of Babylon: both generally, verse 18. and particularly in the cursed Citie, and such as haue any familiaritie therewith, in the three last verses: *26* That seat or standing place of Antichrist. *27* Of all such as cleaue vnto Antichrist and fight against Christ. *28* That harlot, of whom in the Chapter next following. Now this phrase, to come into remembrance, is after the common vse of the Hebrew speach, borrowed from men, and attributed vnto God. *29* That is, were scene no more, or were no more extant. A borrowed Hebraisme.

*30* The manner of the particular execution, most evidently testifying the wrath of God by the originall and greatnesse thereof: the euent whereof is the same with that which is Chapter 9. 13. and which hath bene mentioned in this Chapter, from the execution of the fourth Angell hether to: that is to say, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verse 9. and 11.

## CHAP. XVII.

*1* That great whore is described, *2* with whom the Kings of the earth committed fornication. *6* She is drunken with the blood of Saints: *7* The myserie of the woman and the beast that carrieth her. expounded: *11* their destruction. *14* The Lambes victorie,

*1* Then

**T**hen there came one of the seven Angels, which had the seven vials, and talked with me, saying vnto me, Come hither: I wil shew thee  
 \* the <sup>a</sup> damnation of that great whore that sitteth vpon many waters;

2 With whom haue comitted fornicatio the Kings of the earth, & the inhabitants of the earth are made drunke with the wine of her fornicatio.

3 <sup>a</sup> So he caried me away into the wildernes by the Spirit, & I saw a woman sit vpon a <sup>b</sup> skarlet coloured beast, full of names of blasphemie, which had seven heads, and ten hornes.

4 And <sup>a</sup> the woman was <sup>a</sup> rayed in purple and

*a The sentence that is pronounced against this harlot.*

*b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.*

*F. I. N. I. V. S.*

1 The state of the Church militant being declared, now followeth the state of the Church overcoming & getting victorie, as I shewed before in the beginning of the tenth chapter, This state is set forth in 4. Chap. As in the place before going I noted, that in that history the order of time was not alwayes exactly obserued; so the same is to be understood in this history; that it is distinguished according to the persons of which it treateth; and that in the severall stories of the persons is severally obserued the time thereof. For first is deliuered the storie of Babylon destroyed, in this and the next chapter, (for this Babylon out of all doubt, shall perish before the two beasts and the dragon.) Secondly is deliuered the destruction of both the two beasts, chap. 19. And lastly of the dragon, chap. 20. In the storie of the spirituall Babylon are distinctly set forth the state thereof in this chapter, and the overthrow done from God, chap. 18. In this verse & that which followeth, is a transiion or passage vnto the first argument, consisting of a particular calling of the Prophet (as often heretofore) & a generall proposition. 2 That is, that damnable harlot, by a figure called *hypallage* For S. Iohn as yet had not seene her. Although another interpretation may be borne; yet I like this better. 3 Henceforth is propounded the type of Babylon, and the state thereof, in 4. verses. After a declaration of the type, in the rest of this Chap. In the type are described 2. things, the beast (of whom chap. 13) in the 3. verse: and the woman that sitteth vpon the beast, ver. 4. 5. 6. The beast in proceffe of time hath gotten somewhat more then was expressed in the former vision. First in that it is not read before that he was apparelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemie: the other cayed the name of blasphemie only in his heads. So God did teach that this beast is much increased in impietie and vniustice, and dothin this last age, triumph in both these more insolently and proudly then euer before. 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession, and deeds.

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5 In attire: most glorious, triumphant, most rich, and most gorgious.

6

7

8

9

10

11

12

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15

6 In profession: the nourisher of all, in this verse; and teaching her mysteries vnto all, verse 5. setting forth all things most magnificently: but in deed most pernicious, befotting miserable men with her cup, and bringing vpon them a deadly giddinesse.

7 Deceiuing with the title of religion, and publike inscription of mystery:

which the beast in times past did not beare. 8 An exposition: in which Saint Iohn declareth what manner of woman this is. 9 In deedes; She is red with blood, and sheddeth it most licentiously; and therefore is colored with the blood of the saints: as on the contrarie part, Christ is set forth imbrued with the blood of his enemies, Esay 63. 1. 10 A passage vnto the second part of this chapter, by occasion giuen of Saint Iohn, as the words of the Angell doe shew, in the next verse. 11 The second part or place, as I said verse 1. The enarration of the vision, promised in this verse, and deliuered in the verse following. Now there is deliuered first an enarration of the beast, and his storie, vnto the 14. verse: After, of the harlot, vnto the end of the chapter. 12 The storie of the beast hath a triple description of him. The first is a distinction of this beast from all that euer haue bene at any time: which distinction is contained in this verse: The second is a deliniation or painting out of the beast by things present, by which he might euen at that time be knowne of the godly: and this deliniation is according to his heads, verse 9. 10. 11. The third is an historிக்கal foretelling of thinges to come, and to be done by him: and these are ascribed vnto his hornes, verse 12. 13. 14. This beast is that Empire of Rome, of which I spake chapter 13. 11. according to the mutations & chaunges whereof, which then had already happened, the holy ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these wordes: *The beast which thou sawest, was and is nor.* For so I expound the words of the Apostle for euidentie sake: as I will further declare in the notes following.

skatlet, and glittering with golde, and precious stones, and pearles; 6 and had a cup of gold in her hand, full of the abominations, & filchinesse of her fornication;

5 7 And in her forehead a name written, A Mysterie; 8 that great Babylon, that mother of the whoredomes, and abominations of the earth.

6 9 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: & when I saw her, 10 I wondred with great maruill.

7 11 Then the Angel said vnto me, Wherfore maruellest thou? I will shew thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

8 12 The beast that thou hast scene,

was, and is not: 14. and shall ascend out of the bottomles pit, and shall go into perdition, and the inhabitants of the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15. when they behold the beast that was, and is not, and yet is.

9. 16. Here is the minde that hath wisdom. The

far, in respect of beginning, rising vp, station, glorie, dominion, manner and stocke, from the house of Iulius: and yet is not now the same, if thou looke vnto the house and stocke: for the dominion of this familie, was translated vnto another, after the death of Nero; from that other vnto a third, from the third vnto a fourth, and so forth, was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast: but exceedingly varied by kindreds, families, and persons. It was therefore (saith Saint Iohn) in the kindreds or house of Iulius: and now it is not in that kindred, but translated vnto another.

14. As if he should say, Also this same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said chapter 13. 1.) that is, shall be a new stocke from amongst the nations without difference: and shall in the same state go vnto destruction, or ruine, and perish: and so shall successiue new Princes or Emperours come, and go, arise and fall, the bodie of the beast remaining still, but tossed with so manie and often alterations; as no man can but maruell that this beast was able to stand and hold out, in so many mutations. Verely no Empire that euer was, tossed with so many changes, and as it were with so many tempests of the sea, euer continued so long.

15. That is, as manie as haue not learned the prouidence of God, according to the faith of the saintes shall maruell at these grieuous and often changes: when they shall consider, the selfe same beast, which is the Romaine Empire, to haue bene, not to be, and to be, & still molested with perpetuall mutation; and yet in the same to stand and continue. This, in mine opinion, is the most simple exposition of this place, confirmed by euent of the things themselves. Although the last change also, by which the Empire, that before was ciuile, became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised crueltie vpon the bodies of the saintes: the other also vpon their soules: the first by humane order and policie, the other vnder the colour of the law of God, and of religion, raged and imbrued it selfe with the blood of the godly.

16. An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to heare, let him heare.* Wherefore for mine owne part, I had rather reade in this place, *Let there be here a minde, &c.* So the Angel passeth sily vnto the seconde place of this description.

*6 Verie children* <sup>6</sup> *seuen heads, are* <sup>17</sup> *seuen mountaines, whereon*  
*known, what that* the woman sitteth:

*seuen hilled citie* <sup>10</sup> <sup>18</sup> They are also *seuen Kings,* <sup>19</sup> *five are fal-*  
*u, which is so* len, <sup>20</sup> & one is, <sup>21</sup> *and another is not yet come:*  
*much spoken of,* & *whereof Virgil* & *whē he cometh, he must continue a short space.*  
*thus reporteth,*

And compassed *seuen towers within one wall: that citie it is, which, when*  
*Iohn wrote these things, had rule ouer the Kings of the earth: It was, and is not,*  
*and yet it remaineth to this day, but it is declining to destruction.*

<sup>17</sup> This is the painting out of the beast by things present (as I said before) whereby S. Iohn endeouored so to describe the same, that he might both be knowne of the godly in that age, and be further obserued and marked of posteritie afterwards. This delineatio hath one type, that is, his heads; but a double description or application of the type: one permanent from the nature of it selfe: the other changeable, by the working of men. The description permanent, is by the *seuen hills*, in this verse; the other that flieth, is from the *seuen kings*, verse 10. 11. And here it is worthie to be obserued, that one type hath sometimes two or more applications: as seemeth good vnto the holy Ghost to expresse either one thing by diuerse types, or diuerse things by one type. So I noted before, of the *seuen spirits* chap. 1. 4. Now this woman that sitteth vpon *seuen hilles*, is the citie of Rome, called in time past of the Gracians *in septem collibus* .i. of *seuen tops or creasts*, & of Varro *septiceps*, .i. of *seuen heads* (as here) of her *seuen heads*; and of others *septem collis*, .i. standing vpon *seuen hilles*. <sup>18</sup> The beginning of these kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11. 1. Namely from the yeare 35. after the passion of Christ, what time the Temple and Church of the Iewes was overthrowne. In which yeare it came to passe by the providence of God, that that saying, *The beast was, and is not*, was fulfilled before that the destruction of the Iewes immediatly following, came to passe. That was the yeare from the building of the citie of Rome 809. from which yeare S. Iohn both numbred the Emperours which thitherto had bene, when he wrote these things; and foretelleth of two others next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deuter. 18. and Ieremie confirmed. chap. 28. 8.

<sup>19</sup> Whose names are these: the first *Seruius Sulpicius Galba*, who was the *seuenth* Emperour of the people of Rome; the second *Marcus Saluius Otho*; the third, *Aulus Vitellius*; the fourth, *Titus Flavius Vespasianus*; the fift, *Titus Vespasianus* his sonne, of his owne name.

<sup>20</sup> *Flavius Domitian* sonne of the first *Vespasian*. For in the later ende of his dayes S. Iohn wrote these things: as witnesseth Irenaeus *lib. 5. aduersus hereses*. <sup>21</sup> *Nerua*. The Empire being now translated from the familie of *Flavius*. This man reigned only one yeare, foure moneths, and nine days, as the historie writers do tell.



11 <sup>23</sup> And the beast that was, and is not, is <sup>24</sup> the eight, and is <sup>25</sup> one of the seuen, <sup>26</sup> and goeth vnto destruction.

12 <sup>27</sup> And the ten hornes which thou sawest, are <sup>28</sup> ten Kings, which yet haue not receiued the kingdome, but shall receiue power, as Kings. <sup>29</sup> at one houre with the beast.

13 <sup>30</sup> These haue all one mind, and shall giue their power, and authoritie vnto the beast.

This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, & Nerua in so short time extinguished. How ma-

nie heads there were, so many beasts there seemed to be in one. See the like speech in the third verse of the thirteenth chapter.

23 Nerua Traianus, who him selfe in diuerse respects is called here the seuenth & the eighth. 24 Though in number & order of succession he be the eighth, yet he is reckened together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Nerua and was Consull with him, when Nerua left his life.

25 Namely to molest with persecutions the churches of Christ, as the histories do record, and I haue briefly noted chap. 2. 10. 26 The third place of this description, as I sayd verse 8. is a propheticall prediction of things to come which the beast should do; as in the words following. & John doth not obscurely signifie, saying, which haue not yet receiued the kingdome &c. For there is an antithesis or opposition betweene these kings, and those that went before. And first the persons are described, in this verse; then their deedes, in the two verses following.

27 That is, arising with their kingdomes, out of that Romaine beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with that second beast, whom we called before a false prophet, which beast ascending out of the earth; got vnto him selfe all the authoritie and power of the first beast; and exerciseth the same before his face, as was said chapter 14. 11, 12. For when the politicall Empire of the West began to bow downewards, there both arose those ten kings, and the second beast tooke the oportunitie offered, to vsurpe vnto him selfe all the power of the former beast. These kings long ago, many haue numbered and described to be ten, and a great part of the euents plainly testifieth the same in this our age.

29 That is, by consent or agreement: that they may conspire with the beast, and depende vpon his becke. Their storie is deuided into three parts, counselles, actes, and euents. The counsells some of them consist in communicating of iudgements and affections: and some in communicating of power, which they are sayd to haue giuen vnto this beast, in this verse.

1 Chap. 19. 16.

1 Tim. 6. 15.

30 With Christ  
and his church,  
as the reason

following doth

declare: and

here are men-

tioned the facts

and euent

which followed

for Christ his

fake, and for

the grace of

God the Father

towards those

that are called,

elect, and

are his faithfull

ones in Christ.

31 This is the

other member

of the enarra-

tion, 32. said ver

7. belonging vnto the harlot, shewed in the vision, ver. 3. In

this historie of the harlot, these three things are distinctly propounded, what

is her magnificencie, in this verse, what is her fall, & by whom it shall happen

vnto her, in the 2 verses following: & lastly, who that harlot is, in the last ver.

This place which by order of nature should haue bene the first, is therefore

made the last, because it was more fit to be ioyned with the next chapter.

32 That is, as vnconstant and variable as are the waters. Vpon this founda-

tion sitteth this harlot as a queene, a vaine person vpon that which is vaine.

33 The ten kings, 39. ver. 12. The accomplishment of this fact & euent is

daily increased in this our age, by the singular prouidence and most mightie

gouernment of God. Wherefore the facts are propounded in this verse, & the

causes of them in the verses following.

34 A reason rendred from the

chiefe efficient cause, which is the prouidence of God, by which alone saint

Iohn by inuersion of order affirmeth to haue come to passe, both that the

kings should execute vpon the harlot that which pleased God, & which he

declared in the verse next before going: & also that by one consent & counsel

they should giue their kingdome vnto the beast &c. ver. 13. 14. for as these be-

ing blinded haue before depended vpon the becke of the beast that listeth

vp the harlot, so it is said that afterwards it shal come to passe, that they shal

turne back, and shal fall away from her, when their hearts shal be turned into

better state by the grace & mercy of God.

14 These shall fight with the<sup>30</sup> Lambe, & the  
Lambe shall ouercome them: for he is the Lord  
of Lords, and King of Kings: and they that are on  
his side, called, and chosen, and faithfull.

15<sup>31</sup> After he sayd vnto me, The waters  
which thou sawest, where the whore sitteth,<sup>32</sup> are  
peoples, & multitudes, and nations, and tongues.

16 And the<sup>33</sup> ten hornes which thou sawest  
vpon the beast, they shall hate the whore, and  
shall make her desolate and naked, and shall eate  
her flesh, and burne her with fire.

17<sup>34</sup> For God hath put in their hearts to ful-  
fill his decree, and to be of one consent, & to giue  
their kingdome vnto the beast, vntill the wordes  
of God be fulfilled.

18 And the woman which thou sawest, is that  
great citie, which hath dominion ouer the  
Kings of the earth.

32. said ver 7. belonging vnto the harlot, shewed in the vision, ver. 3. In  
this historie of the harlot, these three things are distinctly propounded, what  
is her magnificencie, in this verse, what is her fall, & by whom it shall happen  
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vp the harlot, so it is said that afterwards it shal come to passe, that they shal  
turne back, and shal fall away from her, when their hearts shal be turned into  
better state by the grace & mercy of God.

35 That is, Rome, that great  
city, or only citie, (as Iustinian calleth it) the king & head wherof was the the  
Emperor, but now the Pope, since that the condition of the beast was chaged.

CHAP.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11. 16. 18. The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and wailer: 20 But all the elect reioyce for that iust vengeance of God.

1 **A**ND after these things, I saw an <sup>2</sup> Angell come downe from out of heauen hauing great power; so that the verie earth was lightned with his glorie.

2 And he cried out mightily with a loude voice, saying, || It is fallen, it is fallen, Babylon that great citie, and is become an habitatiō of deuils, and the hold of all foule spirits, and a cage of euerie vncleane and hatefull byrd.

3 Because all nations haue drunken of the wine of the wrath of her fornication, & the Kings of the earth haue cōmitted fornication with her, and the marchants of the earth are waxed rich by the abundance of her voluptuousnesse.

4 And I heard another voice from heauen

|| Chap. 14. 8.

E. 4. 21. 9.

Ierem. 51. 8.

E. 1. V. 17. 5.

1 The second place (as I sayd before 17. 1.) of the historie of Babylon, is of the wofull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is threefold. The first a plaine & simple foretelling of her ruine, in three

verses; the second a figuratiue prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the chapter. 2 Either Christ the eternall word of God the Father, (as often elsewhere) or a created Angel and one depūted vnto this seruice, but thoroughly furnished with greatnes of power, & with light of glorie as the ensigne of power. 3 The prediction or foreshewing of her ruine, containing both the fall of Babylon, in this verse; and the cause thereof vttered by way of allegorie concerning her spirituall and carnall wickednesse, that is, her most great impietie and vniustice, in the next verse: her fall is first simplie declared of the Angell, and then the greatnes thereof is shewed here by the euent; when he saith it shalbe the seate and habitation of diuels, of wild beasts, and of cursed foules, as of old Esay. 13. 21. and often elsewhere.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kinde: one going before it, as that beforehand the godly are deliuered, vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked, and reioycing of the godly, vnto the twentieth verse.

*a He useth a word which signifieth the following of sinnes one after another. & risiſg one of another in ſuch ſort that they grow at length to ſuch an heape, that they come upon to heauen.*  
*b With her ſelfe.*  
*c I am full of people & mightie.*  
*d I ſhall taſt of none.*

*e Shortly, and at one inſtant.*

*3 Two circumſtances going before the ruine, are com-*

*manded in this place, one is, that the godly depart out of Babylon: as I mentioned chap. 12. to have bene done in time paſt, before the deſtruction of Ieruſalem: this charge is giuen here, & in the next verſe. The other is that euery one of the occupie themſelues in their own place, in executing the iudgements of God, as it was commanded the Lewites of old, Exod. 32. 27. and that they ſanctifie their hands vnto the Lord, ver. 6. 7. 8.*  
*6 Of this commandement there are two cauſes: to auoid the contagion of ſinne, and to ſhun the participation of thoſe puniſhments that belong thereunto.*  
*7 The prouocation of the godly, & the commandement of executing the iudgements of God, ſtand vpon three cauſes, which are here expreſſed: the vniuerſal wickedneſſe of the whore of Babylon, in this verſe; her curſed pride oppoſing it ſelfe againſt God, which is the fountaine of all euill actions, verſ 7. and her moſt iuſt damnation by the ſentence of God, verſ 8.*  
*8 The circumſtances following the fall of Babylon, or the conſequents thereof (as I diſtinguiſhed them verſ. 4.) are two. Namely the lamentation of the wicked, vnto the 19. verſe: and the reioycing of the godly, verſ. 20. This moſt ſorowfull lamentation, according to the perſons of them that lament; hath three members, the firſt wherof is the mourning of the kings and mightie men of the earth, in two verſes: The ſecond is, the lamentation of the marchants that traffique by land, thence vnto the 16. verſe; The third is, the wailing of thoſe that merchandize by ſea, verſ. 16. 17. 18. In euerie of theſe the cauſe & manner of their mourning is deſcribed in order, according to the condition of thoſe that mourne: with obſervation of that which beſt agreeth vnto them.*

her,

ſay, *6* Go out of her, my people, that ye be *6* not partakers of her ſinnes, and that ye receiue not of her plagues.

*5* For the heape of her ſinnes doth *3* reach vp vnto heauē, & God hath remēbred her iniquities.

*6 7* Reward her, euē as ſhe hath rewarded you; & giue her double according to her works: and in the cup that ſhe hath filled to you, fill her double.

*7* So much as ſhe hath glorified her ſelf, and liued in pleaſure, ſo much giue ye to her of torment and ſorow: becauſe ſhe ſaith *b* in her heart, I ſit as a queene, and am *c* no widow, and ſhall *d* ſee no mourning.

*8* Therefore ſhall her plagues come in *e* one day, death, and ſorow, and famine; and ſhe ſhalbe burnt with fire: for the Lord God which condemneth her is mightie.

*9* Then *8* the Kings of the earth ſhal bewaile

her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand a farre off for teare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: in one houre is thy iudgement come.

11 Also the marchants of the earth shall weep & waile ouer her: for no man buyeth their ware any more:

12 The ware of gold and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, & of silke, & of skarlet, and of all maner of Thyne wood, & of all vessels of yuorie, and of all vessels of most precious wood, and of brasce, and of yron, and of marble,

13 And of cinamon, and odours, & ointments, and frankensence, & wine, & oile, & fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 And the apples that thy soule lusted after, are departed from thee; and all things which were fat and excellent, are departed from thee; and thou shalt find them no more.

15 The marchants of these things which were waxed rich by her, shall stand a farre off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, that great citie, that was clothed in fine linnen and purple, and skarlet, and glittered with gold, and precious stone, & pearles! That in one houre are so great riches come to desolation.

17 Also euerie shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer trafficke on the sea shall stand a farre off;

18 And cry, when they see the smoke of her burning, saying, what city was like vnto this great city?

9 The lamentation of those that trade by land, as I distinguished immediately before.

10 By this is meant that season, which is next before the fall of the lease, at what season fruites ripen, and the word signifies such fruites as are longed for.

10 An apostrophe or turning of the speech, by imitation, vied for more vehemencie, as if those marchants, after the manner of mourners, should in passionate speech speake vnto Babylon, though now vnterly fallen and ouerthrowne. So Esa. 12. 9. and in manye other places.

11 The manner of mourning v. sed by the that trade by sea.



12 The other consequent vpon the ruine of Babylon, is the exultation or reioicing of the godly in heauen and in earth, as was noted verse 9.

|| *Ier.* 51. 63.

13 The thirde prediction (as I sayd verse 1.) standing of a signe, and the interpretation thereof; the interpretation ther of is in 2. sorts, first by a simple propounding of the thing it self, in this verse; & then by declaration of the euents, in the verses following.

14 The euents are two, & one of them opposit vnto the other for amplification sake; There shalbe (saith he) in Babylon no mirth nor ioy at all, in this and the next verse: but all heauie and lamentable things, from the bloudie slaughters of the righteous, & the vengeance of God comming vpon it for the same.

15 That is, shed by bloudie massacres, and calling for vengeance.

16 That is, proued and found out, as if God had appointed a iust enquire concerning the impietie, vnnaturalnesse, and vniustice of these men.

19 And they shall cast dust on their heads, & cry weeping, and wayling, and say; Alas, alas, that that great citie, wherein were made rich all that had ships on the sea by her costlinesse, is in one houre made desolate.

20 12 O heauen, reioyce ouer her, and ye holy Apostles and Prophets; because God hath punished her, to be reuenged for your sakes.

21 13 Then a mightie Angell tooke vp a stone like a great millstone, || and cast it into the sea, saying, So shall that great citie Babylon be cast with violence, and shall be found no more.

22 14 And the voyce of harpers, & musicians, & of pipers, & trumpetters shalbe heard no more in thee; & no crafts-man, of whatsoeuer craft he be, shalbe found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: and the voyce of the bridegrome & of the bride shalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine inchantments were deceiued al natiōs.

24 And in her was found the 15 bloud of the Prophets, 16 and of the Saints, & of all that were slaine vpon the earth.

There shalbe (saith he) in Babylon no mirth nor ioy at all, in this and the next verse: but all heauie and lamentable things, from the bloudie slaughters of the righteous, & the vengeance of God comming vpon it for the same.

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CHAP. XIX.

1 The beaueuty company praise God, for auenging the bloud of his seruants, on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not be worshipped. 11 That mightie King of kings appeareth from heauen. 19 The bastell, 20 wherein the beast is taken, 21 and cast into the burning lake.

I After

1<sup>1</sup> **A**fter these things I heard a great voice of a great multitude in heauen, saying, <sup>12</sup> Hal-  
lelu-iah, saluation, and glorie, and honour, and  
power be to the Lord our God.

2 For true and righteous *are* his iudgements:  
for he hath condemned that great whore, which  
did corrupt the earth with her fornication, and  
hath auenged the blood of his seruants at her  
hand.

3 And againe they said, <sup>3</sup> Hallelu-iah: & her  
sinke role vp for euermore.

4 And the foure and twentie Elders, and the  
foure beasts fel downe, and worshipped God that  
sitteth on the throne, saying, Amen, Hallelu-iah.

5 <sup>†</sup> Then a voyce came out of the <sup>5</sup> throne,  
saying, Praise our God, all ye his seruants, and ye  
that feare him, both small and great.

The transition hath two places; one of praising God for the ouerthrowe  
done vnto Babylon in foure verses: and another likewise of praise, and pro-  
pheticall, for the coming of Christ into his kingdome, and his most royall  
marriage with his Church, thence vnto the 10. vers. The former praise hath  
three branches, distinguished after the auncient manner of those that sing:  
*antiphonica*, that is, an inuitation or prouokement in two verses: *anepiphonica*  
a response or answer, in the third verse: and *anastrophica* a close or ioyning  
together in harmonie: all which I thought good of purpose to distinguish  
in this place, least any mā should with Porphyrius, or other like dogges ob-  
iect vnto S. Iohn on the heavenly Church, a childish and idle repetition of  
speech. 1 The proposition of praise with exhortation in this verse, and  
the cause thereof, in the next verse. 3 The song of the Antiphonic: or  
response, containing an amplification of the praise of God, from the per-  
petuall and most certaine testimonie of his diuine iudgement: as was done  
at Sodome and Gomorha. Genes. 19.

4 The second place of praise (as I said vers. 1.) which first is commaun-  
ded from God in this verse: and then is in most ample manner pronounced  
of the creatures, both because they see that kingdome of Christ, to come,  
which most they desire vers. 6, also because they see that the Church is  
called forth to be brought home into the house of her husband by holy ma-  
riage, vnto the fellowship of his kingdome vers. 7. 8. Wherefore S. Iohn is  
commaunded to write into a booke the Epiphonema, or acclamation ioyn-  
ed with a diuine testimonie vers. 9.

5 Out of the Temple from God. as 11. 19.

*a Praise to the Lord.*

**F I N I S.**

1 This chapter  
hath in summe  
two partes: one  
transitorie or of  
passage vnto  
the things that  
follow, vnto the  
tenth verse: an  
other historical  
of the victory of  
Christ gotten  
against both  
the beasts, vnto  
the ende of the  
chapter: which  
I sayd was the  
second historie  
of this argument  
chapter 17. 3.

8 Good worker

which are line's  
testimonies of  
faith.

|| Math. 22. 2.

|| Chap. 22. 2.

c Which are co-

manded to beare

witness of Iesus.

d For Iesus is the

marke that all

the prophetes

shoote at.

6 Without the

Temple in hea-

uen.

7 Namely, vnto

that holy mar-

riage, both her

selfe in person

in this verse, &

also furnished

of her spouse

with marriage

gifts princely &

diuine, is adorn-

ed, in the next

verse.

8 As an ensigne of

kingly and priestly

dignitie Christ bestoweth vpon vs, chap. 1. 6.

9 This is a gift given by

the husband for marriage sake, and a most choise ornament which Christ

bestoweth vpon vs as vpon his spouse.

10 Namely the Angell, as

appeareth by the next verse.

11 The particulat storie of this verse

is brought in by occasio, and as it were besides the purpose, that Saint Iohn

might make a publike example of his owne infirmities, and of the modest

sanctimonie of the Angell, who both renounced for him selfe the diuine

honors, and recalled all the seruants of God, vnto the worship of him alone;

as also 22. 8.

12 The second place of this Chapter (as I said verse 4.) is

of the victorie gotten by Christ against both the beasts: in which first Christ

is described as one ready to fight, vnto the 16. verse: then is shewed the

battell to be begunne, thence vnto the 18. verse: lastly is set forth the vi-

ctorie, vnto the end of the chapter. In this place do shine forth most ex-

cellent properties of Christ, as our heauenly iudge and reuenger, according

to his person, companie, effectes and names.

13. Properties belonging

to his person, that he is heauenly, iudge, faithfull, true, iust, in this verse: sear-

ching out all things, ruling ouer all, to be searched out of none, verse 12.

the triumph, and the verie essentiall word of God, verse 13.

6 And I heard like the voice of a great multitude, and as the voyce of many waters, and as the voice of strong thundring, saying, Halleluiahe for the Lord that almighty God doth now reigne.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath prepared her selfe.

8 And to her is granted, that she should be arrayed with pure fine linnen and shining; for the fine linnen is the righteousness of the Saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the supper of the marriage of the Lambe. And he said vnto me, These words of God are true.

10 And I fel down before his feet, to worship him: but he said vnto me, See thou do it not: I am thy fellow seruant, & of thy brethren, which haue the testimonie of Iesus. Worship God: for the testimonie of Iesus is the spirit of prophecie.

11 After I saw heauen open, & behold, a white horse, & he that sat vpon him, was called,

As an ensigne of kingly and priestly dignitie: which dignitie Christ bestoweth vpon vs, chap. 1. 6.

9 This is a gift given by the husband for marriage sake, and a most choise ornament which Christ bestoweth vpon vs as vpon his spouse.

10 Namely the Angell, as appeareth by the next verse.

11 The particulat storie of this verse is brought in by occasio, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmities, and of the modest sanctimonie of the Angell, who both renounced for him selfe the diuine honors, and recalled all the seruants of God, vnto the worship of him alone;

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battell to be begunne, thence vnto the 18. verse: lastly is set forth the victorie, vnto the end of the chapter. In this place do shine forth most excellent properties of Christ, as our heauenly iudge and reuenger, according

to his person, companie, effectes and names.

13. Properties belonging to his person, that he is heauenly, iudge, faithfull, true, iust, in this verse: sear-

ching out all things, ruling ouer all, to be searched out of none, verse 12.

the triumph, and the verie essentiall word of God, verse 13.

faith-

faithfull and true, and he that iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire; and on his head were many crownes: and he had a name written, that no man knew but him selfe.

13 And he was clothed with a garment dipt in blood, and his name is called, THE VWORD OF GOD.

14 And the hostes which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went forth a sharp sword, that with it he should smite the heathen: for he shall rule them with a rod of iron: and, he it is that shall tread the wine presse of the fiercenesse and wrath of almightie God.

16 And he had vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 Then I saw a certaine Angel stand in the sunne, who cryed with a loud voyce, saying to all the foules that did flie through the midst of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, & bondmen, and of small and great.

19 After I saw the beast, & the Kings of the world, being his subiects: for that were not comly but in their hearing, the birds of the aire are called to eate their carcases. That is openly & in sight of all as Num. 25. 4. and 2 Sam. 12. 11. 20 That is, through this inferior heauen, & which is nearer vnto vs: an Hebrew phrase. 21 The third member (as was said vers. 11.) of the victorie obtained by Christ. Vnto this appertaineth two things, his buckling with the beast, and his forces, in this verse: and the euent most magnificent, described after the manner of men in the verses following. All these things are plaine.

14 The company or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure.

15 The effects of Christ prepared vnto battell, that with his mouth he striketh the Gentiles, ruleth and destroyeth.

|| Psalm. 2. 9.

|| Chap. 17. 14.

1 Tim. 6. 15.

16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes.

17 The second member, as I said vers. 11. A reprochfull calling forth of his enemies vnto battaile: in which not the selues (for why should they be called forth of the king of the world, or pro-

the earth, and their hostes gathered together to make battell against him that sate on the horse, and against his armie.

20 And the beast <sup>21</sup> was taken, and with him  
<sup>21</sup> Namely that beast with seue that <sup>22</sup> false prophet that wrought miracles be-  
 heads, of which fore him, whereby he deceiued them that recei-  
 before, chap. 13. ued the beasts marke, and them that worshipped  
 1. and 17 3. his image: These both were cast aliue into a lake  
 22 That is, that of fire, burning with brimstone.  
 beast with two  
 heads, of which  
 13. 11 Looke  
 more ch. 16. 14. of him that sate vpon the horse, which commeth  
 out of his mouth; & all the foules were filled with  
 their flesh.

## CHAP. XX.

1 The Angell 2 bindeth Satan for a thousand yeares: 8 Be-  
 ing loosed, he stirreth up Gog and Magog, that is, priue and  
 open enemies, against the Saints. 11 but the vengeance  
 of the Lord cutteth off their insolence. 12 The bouges are  
 opened, by which the dead are iudged.

F. IVNIVS. 1<sup>i</sup> A Fter I sawe an Angell come downe from  
 1 Now follow-  
 eth the 3. place, the heauen, hauing the key<sup>2</sup> of the bottom-  
 of the prophe-  
 ticall historie, lesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent,  
 which is, of the which is the deuill and Satan, and he bound him  
 victorie whereby  
 Christ overcame the dragon, as I noted chap. 17. 1. This place must necessa-  
 rily be ioyned with the end of the 12. chapter, and be applied vnto the iust  
 understanding thereof. This chapter hath 2. parts: one of the dragon over-  
 come, vnto the 10. verse: the other of the resurrection and last iudgement,  
 vnto the end of the chapter. The storie of the dragon is double. First of the  
 first victorie, after which he was bound by Christ: vnto the 6. verse. The se-  
 cond is of the last victorie, whereby he was throwne downe into euerlasting  
 punishment, thence vnto the 10. vers. This first historie happened in the first  
 time of the Christian Church, when the dragon throwne downe from hea-  
 uen by Christ, went about to molest the newe birth of the Church in the  
 earth. chap. 12. 17. 18. For which cause I gaue warning that this storie of the  
 dragon, must be annexed vnto that place. 2 That is, of hell, whither God  
 threw downe the Angels which had sinned, and bound them in chaines of  
 darkenesse to be kept vnto damnation. 2. Pet. 2. 4. Iud. 6.

for



for a thousand yeares.

3 And he cast him into the bottomlesse pit, which he shut vp, and sealed vpon him, that he might deceiue the people & no more, til the thousand yeares were fulfilled: for after that he must be loosed for a litle season.

4 Then I saw 27 thrones: and they sate vpon them, and iudgement was giuen vnto them; and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they shall liue, and raigne with Christ a thousand yeare.

5 But the rest of the dead men shall

Christian Church gathered of the Gentiles, and to destroy part of her feedes chap. 12. 17. The thousandth yeare falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seventh, a most damnable Nicromancer and forcerer, whom Sathan vsed as an instrument, when he was loosed out of bonds, thence forth to annoy the Saints of God with most cruell persecutions, and the whole world with dissensions, and most bloudie warres: as Benno the Cardinall reporteth at large. And this is the first victorie gotten ouer the dragon in the earth. 4. Namely with that publique and violent deceit which he attempted before. chap. 12. and which after a thousand yeares (alacke for woe) he most mightie procured in the Christian world. 5. Which being once expired, the second battaile and victorie shall be; of which verse. 7. 8. 6 A description of the common state of the Church of Christ in earth, in that space of a thousand yeares, for which the deuill was in bonds: in which, first the authoritie, life, and common honour of the godlie is declared, vers. 4. secondlie newnesse of life is preached vnto others by the Gospell, after that space vers. 5. finallie he concludeth with promises, vers. 6.

7 This was a type of the authoritie of the good and faithfull seruants of God in the Church: taken from the manner of men.

8 Of the Martyrs, which suffered in those first times.

9 Of the Martyrs which suffered after that both the beasts were nise vp. chap. 13. for there these things are expounded.

10 Whosoever shall lye dead in sinne, and not know the truth of God.

11 They shall not be renewed with that newnesse of life by the enlightning of the Gospell of the glorie of Christ. For this is the first resurrection, by which the soules of the godlie do rise from their death. In the second resurrection their bodies shall rise againe.

a For iudgement was committed to them, as to iudgers, vnto the head: not this

Christe office was giuen vnto the

3 The first wher of (continuing this history with the end of the

12. chap. is the 36. verse fro the passio of Christ, wher the church of the Iews being ouerthrowne

Satan assayed to inuade the

¶ *Expt. 39. 7.*

*As if he said, inasmuch that the whole face of the earth, how great soever it is, was filled.*

12 That wher. by both bodie and soule, that is, the whole man is addicted and deliuered vnto eternall death. So chap. 2. 11.

13 A returne vnto the intended historie by resumng the words which are in the end of the 4. verse.

14 The second historie, of the latter victorie of Christ, as was said vers. 1. in which are

summarily described the worke, overthrow, and eternall punishment of Sathan. 15 Of which I spake vers. 2. Then therefore shall be given vnto him libertie to rage against the Church, and to molest the Saints for the finnes of men; vnto whom the faithfull shall haue associated them selues more then was meete, tasing with them of their impuritie of doctrine and of life. 16 The worke or act of Sathan (which is the first member as I distinguished in the verse before going) to deceiue the whole world, euen vnto the vttermost nations thereof: to arme them against the people of God, in this verse, and to besiege and oppresse the Church, with his whole strength, in the verse following. 17 The wrath of God, consuming the aduersaries, and ouerthrowing all their enterprises, Heb. 10. 27. And this is the second member, mentioned vers. 7. the ouerthrow of Sathan. 18 The third member is, eternall destruction against those that are overcome: as I noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verses following. 20 That is, a tribunall seate most princelike and glorious: for so doth the Greeke word also signifie,

not liue againe, vntill the thousand yeares be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the 12 second death hath no power: but they shall be the Priestes of God and of Christ, 13 and shall raigne with him a thousand yeare.

7 14 And when the 15 thousand yeares are expired, Satan shalbe loosed out of his prison,

8 16 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen ¶ Gog & Magog, to gather them together to battell, whose number is, as the sand of the sea.

9 They went vp therefore into the 10 plaine of the earth, and they compassed the tents of the Saints about, & the beloued citie: but 17 fire came down fro God out of heauen, & deuoured them.

10 18 And the diuel that deceiued the, was cast into a lake of fire & brimstone, where that beast and that false prophet was; and they shalbe tormented day and night for euermore.

11 19 Then I saw a great 20 white throne, and

REVELATION. CHAP. XX. 81

21 one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 22 God: and the 23 bookes were opened; and another booke was opened, which is the booke 24 of life; and the dead were iudged by those things, which were written in the bookes, according to their workes.

13 25 And the sea gaue vp the dead, which were in her; and death and hell deliuered vp the dead, which were in them: and they were iudged euerie man according to their workes.

14 26 And death & hell were cast into the lake of fire: which is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

nie of our conscience, and of our workes, which by no means can be auoyded. This is spoken after the maner of men.

24 The booke of the eternall decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heires of life. This also is spoken according to the maner of men.

25 This is a preuention or an answer vnto an obiection: for happily some man will say, but they are dead, whom the sea, death, and the graue hath consumed: how shall they appeare before the iudge? Saint Iohn answereth, by resurrection from death, whereunto all things (howsoeuer repugnant) shall minister and serue at the commandement of God, as Dan. 12.

26 The last enimie which is death shall be abolished by Christ (that he may no more make any attempt against vs) 1. Cor. 15. 26. and death shall feed vpon the reprobate in hell for euermore; according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen. 9 The bride the Lambes wife, 12 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lamb is.

¶ *Eſay 65. 17.*  
and 66. 22.

¶ *2. Pet. 3. 13.*

¶ *Chap. 7. 17.*

¶ *Eſay. 25. 8.*

¶ *Eſay. 43. 19.*

¶ *2. Cor. 5. 17.*

F. IVNIVS,

1 Now followeth the ſecond part of the hiſtorie propheticall, (as I ſaid chap. 1. & 11. 1.)

Of the future eſtate of the church in heauen after the laſt iudgement, vnto the 5. verſe of the next chapter. In this are two things briefly declared:

The ſtation, ſeate, or place thereof verſe. 1. Then her ſtate and condition, in the verſes following. Before the ſtate of the church deſcribed, ſet downe the ſtate of the whole world: that there ſhal be a new heauen and a new earth, as *Eſay 65. 17.* and *66. 12.* and *2. Pet. 3. 19.* and this is the ſeate or place of the church, in which righteouſnes ſhall dwell. 2 The ſtate of this glorious Church, is firſt deſcribed generally vnto the 8. verſe, and then ſpecially and by partes, in the verſes following. The generall deſcription conſiſteth in a viſion ſhewed a farre of, verſe 2. and in ſpeech ſpoken from heauen. In the generall theſe things are common; that the church is holy, new, the workmanſhip of God, heauenly, moſt glorious, the ſpouſe of Chriſt, and partaker of his glorie, in this verſe. 3 The church is deſcribed by ſpeech firſt of an Angell in two verſes, then of God himſelfe, in ſoure verſes. The Angels ſpeech deſcribeth the glorie of the church by the moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verſe: and by removing or putting farre away of all euill things, in the verſe following. 4 In the ſpeech of God himſelfe deſcribing the church, is firſt a certaine exordium or entrance, verſe 5. Then followeth a magnificent deſcription of the church, by the preſent and future good things of the ſame, in three verſes following. In the exordium God challengeth vnto himſelfe the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of Saint Iohn, vnto the writing of theſe things, in this verſe.

1<sup>ſt</sup> After I ſaw a new heauen, & a new earth: for the firſt heauen, & the firſt earth were paſſed away, and the ſea was no more.

2<sup>d</sup> And I Iohn ſaw that holy citie the new Ieruſalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3<sup>d</sup> And I heard a great voyce out of heauen, ſaying, Behold, the Tabernacle of God with men, and he will dwell with men: and they ſhall be his people, and God himſelf ſhall be with them, their God.

4<sup>th</sup> And God ſhall wipe all teares from their eyes: and there ſhalbe no more death, neither ſorow, neither crying; neither ſhall there be anie more paine: becauſe the firſt things are paſſed.

5<sup>th</sup> And he that ſate vpon the throne, ſaid, Behold, I make all things new: and he ſaid vnto me, Write: for theſe wordes are faithfull and true.

6 And he sayd vnto me, || they were; I am *Chap. 1. 8.*  
Alpha and Omega, the beginning and the end. *and 22. 13.*  
will giue to him that is a thirst, of the well of the *4 Their lot, and*  
water of life freely. *inheriency as it*  
*19. 72.*

7 He that ouercommeth, shall inherite all  
things, and I will be his God, and he shall be my  
sonne. *5 The descrip-*  
*tion of the*  
*Church is of*  
*three sorts, by*  
*abolishing of*  
*old things: by*  
*the being of*  
*present things*  
*in God, that is,*  
*of things eter-*  
*nall and by the*  
*communicati-*  
*on of all good*  
*things with*  
*the godly, verse*

8 But the fearefull and vnableeuing, and the  
abominable, and murtherers, and whoremongers,  
and forcerers, and idolaters, and all liars shall haue  
their part in the lake, which burneth with fire &  
brimstone, which is the second death. *6. If so be they*  
*shall strue man-*  
*fully, vers. 7. But*  
*the reprobate*  
*are excluded*  
*from thence,*  
*verse 8.*

9 Then there came vnto me one of the se-  
uen Angels, which had the seuen vials full of the  
seuen last plagues; and he talked with me saying,  
Come: I will shew thee the bride, the Lambs wife. *6. A transition*  
*vnto the parti-*  
*cular descri-*  
*bing of the hea-*

10 And he caried me away in the spirite to a  
great and high mountaine, and shewed me  
that great citie, that holy Ierusalem, descending  
out of heauen from God;

11 Hauing the glorie of God: and her shining  
was like vnto a stone most precious, as a lasper  
stone, that is cleare as cry stall,

12 And it had a great wall and high, and had

uenly church: by the expresse calling of Saint Iohn in this verse, and his  
raptng vp by the Spirite, in confirmation of the truth of God. in the verse  
following. 7 He meaneth the place and stately seate of the church,

shadowed out in a mountaine. 8 A type of that church which is  
one, ample or catholike, holy, celestially, built of God, in this verse: and  
glorious, in the verse following. This type propounded generally, is after  
particularly declared verse 12. &c. 9 A particular description (as I

noted verse 1.) of the celestially church: first by the essentiall partes of the  
same) vnder the similitude of a citie, vnto verse 22. Secondly by forraigne  
accidents, vnto the end of the chapter. Thirdly by the effectes in the be-  
ginning of the next chapter. the essentiall parts, are noted the matter and  
the forme in the whole worke; of these the superficies and foundati-  
on of the wall are intire partes (as they vse to be called:) which partes  
are first described in figure, vnto the fourteenth verse, and afterwards more  
exactly.



*b* A foure square figure, haue equall sides, and right corners, and therefore the Gracians call by this name those things that are straight, and of continuance, and perfect.

*c* Which number is twelue multiplied by twelue.

*d* He addeth this, because the Angell had the shape of a man.

*10* According to the number of the tribes, of which chapter

*7*. For here, the outward part is attributed vnto the old testa-

ment, and the foundation vnto the new testament.

*11* He meaneth the Prophets, who are the messengers of

God, & watchmen of the Church.

*12* That is, foundation stones, according to the number of

the gates, as is shewed verse 19: *13* A transition vnto a more exquisite description of the parts of the church, by finding out the measure of the same. by the Angel that measured them. *14* The measure and forme most equall: in two verses. *15* The matter most precious and glittering, which the presence of God maketh most glorious.

*10* twelue gates, and at the gates *11* twelue Angels, and names written, which are the names of the twelue tribes of the children of Israell.

*13* On the East part there were three gates, and on the North side three gates; on the South side three gates, and on the West side three gates.

*14* And the wall of the citie had *12* twelue foundations; and in them the Names of the twelue Apostles of the Lambe.

*15* *13* Also he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

*16* *14* And the citie lay *b* foure square, and the length is as large as the bredth of it; and he measured the citie with the reede, vnto twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

*17* And he measured the wall thereof, an *c* hundred and foure cubites, by the measure of a man, that is, of the *d* Angell.

*18* *15* And the building of the wal of it was of Iasper: and the citie was pure gold, like vnto cleare glasse.

*19* And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Sapphire: the third of a Chalcedonie: the fourth of an Emeraude:

*20* The fifth of a Sardonix: the sixth of a Sardius, the seventh of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth of an Amethyst.

*21* And the twelue gates were twelue margarites,

*13* A transition vnto a more exquisite description of the parts of the church, by finding out the measure of the same. by the Angel that measured them. *14* The measure and forme most equall: in two verses. *15* The matter most precious and glittering, which the presence of God maketh most glorious.

rites,

rites, and euerie gate is of one margarite, and the  
streete of the citie is pure gold, as the shining  
glasse.

22 And I saw no temple therein : for the Lord  
God almightie & the Lamb are the Temple of it.

23 <sup>16</sup> And this citie hath no need of the sunne,  
neither of the moone to shine in it : for the glorie  
of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall  
walke in the light of it : and the Kings of the earth  
shall bring their glorie and honor vnto it.

25 And the gates of it shall not be shut by  
day : for there shall be no night there.

26 And the glorie, and honor of the Gentiles  
shall be brought vnto it.

27 And there shall enter into it nothing that  
infecteth, neither whatsoever worketh abomina-  
tion, or speaketh lyes : but they onely which are  
written in the Lambes booke of life.

Finally such truth and incorruption of glorie (verse 26.) as  
can beare and abide with it, nothing that is inglorious, verse the last.

*By streete, he  
meaneth the bra-  
dest place of the  
cittie.*

*Esa. 60. 19.*

*Esa. 60. 3.*

*Esa. 60. 11.*

*Esa. 3. 5. and*

*20. 12.*

*Phil. 3.*

*16 The second  
forme of parti-  
cular descriptiō*

*(as I said v. 12.)*

*from forrein &  
outward acci-  
dents: which*

*are these, Light*

*from God him-  
selfe, in this ver.  
glorie fro men,*

*verse 24. perfect  
securitie fro all*

CHAP. XXII.

1 *The river of water of life is shewed, 2 and the tree of life.*

6. 7. *Then followeth the conclusiō of this prophetic, 8 where*

*Iohn declareth, that the things herin contained are most true:*

13 *And now the third time repeareth these words, All things*

*come from him, who is the beginning and the end.*

1 **A**fter he shewed me a pure river of living water, cleare as cristall, proceeding out of  
shewd the description of the cœlestiall Church (as I shewed before, chapter  
21. 12.) by the effects in five verses, and then this booke is concluded in the  
rest of the chapter. The effects proceeding from God who dwelleth in the  
Church, are these: the euerlasting grace of God, in this verse; the eternall  
living of the godly, as chap. 2. 7. the eternall frutes which the godly bring  
foorth vnto God, them selues, and others, verse 2. freedome and immuni-  
tie from all euill, God him selfe taking pleasure in his seruantes, and they  
likewise in their God, verse 3. The beholding and sight of God: and sealing  
of the faithfull for all eternitie, verse 4. the light of God, and an euerlasting  
kingdome and glorie, verse 5.

*F. I. V. N. E. V. S.*

*1 Here is ab-*

*solved and fini-*

¶ *E/a. 60. 19.*

¶ *Chap. 19. 10.*

2 This whole booke is concluded & made vp, by a confirmation, and a salutation. The confirmation hath 3 places; The words of the Angell vnto the 15. verse; the wordes of Christ verse 16.

17. and the obtestation made by Saint Iohn from diuine authoritie, thence vnto the twentieth verse. By the speach of the Angell this prophecy is confirmed, vnto the eight verse: and

then he speaketh of the vse of this booke, in the verses following. The prophetic is first confirmed by the Angell from the nature thereof, that it is faithfull and true: Secondly from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our saluation, verse 7. Fourthly from the testification of Saint Iohn himselfe, verse 8. The rest of the speach of the Angel tending to the same end, Saint Iohn interrupted or brake off, by his vnaduised act of worshipping him, in the same verse: which the Angel forbidding, teacheth him that adoration must be given not to him, but onely to God: for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like manner done chap. 19. 10.

the throne of God, and of the Lambe.

2 And in the midst of the open place thereof, and on either side of the riuer, was the tree of life, bearing twelue manner of fruites; and bringing forth fruit euerie moneth, and leaues to heale the nations with.

3 And there shalbe no more any cursed thing; but the throne of God and of the Lambe shall be in it; and his seruants shall serue him:

4 And they shall see his face; and his Name shalbe in their foreheads.

5 ¶ And there shalbe no night there, and they need no candle, neither light of the sunne: for the Lord God giueth them light; and they shall reigne for euermore.

6 And he said vnto me, These words are faithfull and true: and the Lord that God of the holy Prophets hath sent his Angell to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed he that obserueth the wordes of the prophetic of this booke.

8 And I Iohn am he which sawe and heard these things: and when I had heard and seene, ¶ I fell downe to worship before the feete of the Angell which shewed me these things.

9 But he said vnto me, See thou *do* it not: for I am thy fellow seruant and of thy brethren

the

the Prophets; & of them which obserue the words of this booke: worship thou God.

10 <sup>2</sup> Moreouer he said vnto me, <sup>4</sup> Seale not vp the words of the prophecie of this booke: for the time is at hand.

11 <sup>1</sup> He that doth hurt, let him do hurt still: and he which is filthie, let him be filthie still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 <sup>6</sup> And behold, I come shortly; and my reward is with me; || to giue euerie man according as his worke shall be.

13 I am || Alpha and Omega, the beginning & the end, the first and the last.

14 Blessed are they, that do his commandments; <sup>7</sup> that they may haue interest in the tree of life, and may enter in through the gates into the citie.

15 But without *shalbe* all dogges, and enchanterers, & whoremongers, and murtherers, and idolaters, and whosoever loueth or maketh lies.

commanded Esa. 8. 16. and Dan. 8. 26. <sup>5</sup> An obiection prevented. But there will be some that will abuse this occasion vnto euill, and will wrest this scripture vnto their owne destruction, as Peter saith. What then saith the Angell, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in them selues, whome this scripture doth not please: yet others shall be further cōformed thereby vnto righteousness and true holiness. The care and information of these may not be neglected, because of the voluntarie and malicious offence of others.

6 The second place belonging vnto the vse of this booke, as I sayde verse 10. Also (sayth God by the Angell) though there should be no vse of this booke vnto men: yet it shall be of this vse vnto me, that it is a witness of my trueth, vnto my glorie; who will come shortly to giue and execute iust iudgement, in this verse; who haue taught that all these things haue their being in me, in the thirteenth verse; and haue denounced blessednesse vnto my seruants in the Church, verse 14; and reprobation vnto the vngodly, verse 15.

7 The blessednesse of the godly, set downe by their title and interest thereunto; and their frute in the same.

3 The Angell returneth into his former speech, in which he teacheth the vse of this booke both towardes our selues, in this & the next verse: and in respect of God for declaration of his truth, thence vnto the thirteenth verse.

|| Rom 2. 6.

|| Chap. 18. 17. & 21. 6.

E/4. 41. 43. 12. 4. and 22. 6.

4 That is, propound this prophecie openly vnto all, & conceale no part of it. The contrary whereunto is

E/1.55.2.

8 The second place of confirmation (as I sayd vers. 6.) is the speech of Christ ransying the vocatio of S. Iohn, and the authoritie of his calling & testimonie, both frō the condition of his owne person, being God and man, in whō all the promises of God are Yea & Amen. 2. Cor. 1. 20. and also frō the testification of other persons as by the acclamation of the holy ghost, who here is as it were an honourable assistant of the

marriage: of the Church as the spouse: and of euerie of the godly as members: and finally from the thing present, that of their own knowledge & accord, they are called forth vnto the participatio of the good things of God, vers. 19. 9. The obtestation of S. Iohn (which is the third place of the confirmation, as was noted vers. 8.) ioynd with a curse or execration, to preserve the truth of this booke entire & vncorrupted, in two verses. 10 A diuine confirmation or sealing of the obtestation: first from Christ auouching the same, and denouncing his coming against all those that shall put their sacrilegious hands thereunto: then from S. Iohn him selfe, who by a most holy prayer calleth Christ to take vengeance of them. 11 The salutation Apostolicall, which is the other place of the conclusion, as I sayd vers. 6. and is the end almost of euerie Epistle: which we with vnto the Church, and to all the holy and elect members thereof, in Christ Iesus our Lord, vntill his coming to iudgement. Come Lord Iesus and do it. Amen, againe Amen.

16 <sup>8</sup> I Iesus haue sent mine Angell, to testifie vnto you these things in the Church: I am that roote and that offspring of Dauid, and that bright morning starre.

17 Both the Spirite and the bride say, Come. And let him that heareth say, Come: and let him that is a thirst, come: and || let whosoever will, rake of the water of life freely.

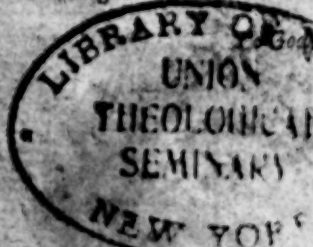
18 <sup>9</sup> For I protest vnto euery mā that heareth the words of the prophesie of this booke, If any mā shall ad vnto these things, God shall ad vnto him the plagues, that are written in this booke:

19 And if any man shall take away from the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, & out of those things which are written in this booke.

20 <sup>10</sup> He which testifieth these things, saith, Surely, I come quickly, Amen. Come therefore Lord Iesus.

21 <sup>11</sup> The grace of our Lord Iesus Christ be with you all. Amen.

Godly be honor and glorie.



FINIS.



